COLLECTIONS
OVT OF
S. Auguſtine,
AND
SOME FEW OTHER
Latine Writers upon the firſt
part of the Apoſtles Creed.

By *John Crompe*, Maſter of Arts of
C. C. C. in Cambridge, and Vicar
of Thornham in Kent.

Firſt preached in his Pariſh Church; and now inlarged
(as here followes) for more publike uſe.

1 Joh. 5. 4.
This is the victorie that overcommeth the world, even our Faith.

Auguſt. Serm. 38. De Tempore.
Omnis rationalis Anima, ætate congrua, diſcat Fidem Catholicam; maximè populi Prædicatores Chriſtiani, & Eccleſiarum Dei Doctores; ut poſſint veritati contradicentibus reſiſtere; & Catholicam amantibus pacem prodeſſe.

LONDON,
Printed by *John Haviland* for *William Lee*, and are to be
ſold at his ſhop, neere the Miter Taverne
in Fleet-ſtreet. 1638.

PErlegi has Collectiones in Symbolum Apostolicum, in quibus nihil reperio sanæ Doctrinæ contrarium, quominùs cum utilitate publicâ imprimantur.

R^mo. in Christo Patri, ac
Domino D. Arch. Cant.
Sacellanus Domesticus
GUIL. BRAY.

Dat. Lambethæ Maii ult. 1638.

TO THE RIGHT HONOVRABLE KATHERINE, *Ladie* STANHOPE Dowager.

The Author wiſheth, as well the Graces ſpirituall, as the Bleſſings temporall of this life, and the Glories eternall of the life to come.

GOod Madam; I ſhould bee very ingratefull, if I ſhould not dedicate the firſt fruits of any publike labour of mine, how great or ſmall ſoever, unto ſome of your Noble Family: from whence I have received, not onely the firſt, but all the fruits of my preſent maintenance in the world. And amongſt theſe that doe now ſurvive, there is none can challenge ſo great an intereſt as your Honour: not onely, as you are the preſent Patroneſſe of my Living; but in many other perſonall and particular reſpects; by which I, and mine, ſtand more obliged to your Ladiſhip, than to any others. May you therefore pleaſe to accept of this poore paper preſent: not

as a satisfaction, but an acknowledgement onely, of my so many great engagements: And withall to let it passe under your Honourable Name and countenance unto the world: it shall much more increase my debt unto you: which seeing I shall have no better meanes and opportunities to pay, I doe hereby promise that the failings and deficiencies thereof, shall be supplied with prayers, for the health and happinesse, not of your selfe alone, but of all your noble issue also; together with the rest of your Family, by him that truly honoureth, and faithfully serveth your Ladiship in the Lord:

IOHN CROMPE.

THE APOSTLES CREED.

I beleeve in God the Father Almightie, Maker of Heaven and Earth, &c.

THis Creed, or Summe of Christian Beleefe, is commonly called and knowne by the name of the Apostles Creed; because indeed, as Antiquitie affirmeth, it was made and agreed upon by the twelve Apostles themselves, to continue and abide as a sure rule of faith, to be derived and conveyed to all posteritie thorowout the Christian world, in after ages, comprehended according to their Apostolicall number in twelve articles, and called the Creed, or Beleefe, because thereby all true Beleevers should be guided and directed, how to continue and remaine in the Catholike Unitie and Veritie: And withall, enabled to convince and reprove all hereticall pravitie and falshood, that should afterward spring up and arise in the Church of God; either by the subtiltie and malice of the Devill, or the weaknesse and wickednesse of man.

It is derived and delivered unto us by our Ancestours and Forefathers of the Church (saith S. *Augustine*) that after the Ascension of *Ser. 181. De temp. Præfat.*

 our

our Lord and Saviour Jeſus Chriſt unto his Father in Heaven: when as by the comming of the Holy Ghoſt, his Diſciples were ſo inſpired and inflamed, as that they ſpake to all nations in their owne proper and peculiar tongues and languages: and ſo fitted and prepared, were ſhortly to depart one from another, to preach the Goſpell and Word of God in all coaſts and countries of the world: *Normam prius ſibi futuræ prædicationis in commune ſtatuerunt, &c.* They concluded firſt betweene themſelves, to ſet downe ſuch an order and rule of their after-preaching, that when they were locally ſeparated and divided one from the other, they might not preach a divers and different doctrine one to another, to thoſe that they ſhould invite and call to the faith of Chriſt. All therefore being met & placed together, and filled with the Holy Ghoſt, after conference had, everie one delivered his opinion of what hee thought fitting, as neceſſarie to be the ſubject of their preaching to the Church and people of God. And having concluded upon it, this they appoint to remaine, as a rule of faith and beleefe, and even *Summa credendorum*; as the ſumme and ſubſtance of Chriſtian Doctrine to all Beleevers for ever after: So far S. *Auguſtine.*

For as they were all of one heart and of one ſoule, *Acts* 4.32. ſo they would manifeſt unto the univerſall world, that they were of one faith and beleefe too. Not like the *Stellæ erraticæ*, the wandring Stars, inſtable Humoriſts, and giddie headed Novelliſts of our times, that having one Catholike and Orthodoxall Religion eſtabliſhed in our old England (for which wee are ever bound to bleſſe and praiſe the holy name of God) yet muſt run into a New England, to erect and ſet up another; nay twentie other: For, *Quot homines, tot ſententiæ*; Looke how many men there are (eſpecially that take themſelves to be Leaders and Maſters among them) ſo many minds they are of, as one a Browniſt, another a Familiſt, a third an Anabaptiſt, and all Separatiſts from the true Church of God. But the holy Apoſtles, though (according to their charge given them by their Maſter, our Lord and Saviour Jeſus Chriſt, *Matth.*28.9.) they went to all nations, preaching and teaching the word of God: as S. *Matthew* to Æthiopia; *Ruffinus.* S. *Mark* the Evangeliſt to Ægypt, Lybia, and the Africans thereabouts; S. *Iames* to Spaine; S. *Andrew* to Thracia, and Scythia Europæa; *Philip* to Scythia Aſiatica; *Bartholomew* to Armenia, and the hither parts of India; *Thomas* to Media, Parthia, Perſia, and (as ſome ſay) to *Euſebius.* the Brackmannes and the Bactrians, and the fartheſt parts of India; *Iohn* the Evangeliſt to Aſia; S. *Peter* to Pontus, Galatia, Bythinia, Cappadocia; S. *Paul* to all the countries interjacent and lying betweene Jeruſalem

Jeruſalem and Illyricum; and laſtly, *Ioſeph* of Arimathea (as ſome) but as *Nicephorus*, *Simon Zelotes*, to our Britiſh Ile: yet they ſpake and preached ſtill, but *unum & idem*, one and the ſame veritie in unitie, in how many different, and how farre diſtant regions ſoever they became. Thereby giving the world to underſtand, that there is, or at leaſt ought to be, but one faith, but one religion, not onely thoroughout all the countries; but alſo thoroughout all the ages of the world, which is therefore called *Fides Catholica*, the Catholike Faith and Religion, becauſe of the univerſalitie of it in all places and at all times. For, *Id vere Catholicum, quod ubique, quod ſemper, quod ab omnibus creditum eſt:* ſaith *Vincentius Lirinenſis:* That onely is truly Catholike, which all places and all perſons have received and beleeved with full and unanimous conſent in all times. And therefore the Apoſtle ſaith; *There is but one faith, Epheſ.* 4. 5. and that one faith is the ground and foundation but of one religion. For true religion was never but one, *Semper eadem*, alwayes the ſame from the beginning of the world till our dayes: and ſo muſt and ſhall continue from henceforth till the end of the world againe. In ſo much as all our fore-fathers, *Adam*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Iacob:* or in more generall termes, all the Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſours, Profeſſours and Beleevers, as well under the Law as Goſpell; as well in former as in our times, have and muſt all be ſaved by one and the ſelfe ſame faith; yea, in one and the ſelfe ſame religion; howſoever in forme and manner ſome wayes and at ſome times in ſhew different: yet in ſubſtance ſtill one and the ſame. *Cap.* 3. *cont. hæreſes.*

As for example: There is onely this difference betwixt the true Beleevers before Chriſt his comming and ſince: *Quod illi crediderunt in Chriſtum promiſſum; nos in Chriſtum exhibitum:* They beleeved in Chriſt promiſed, and as yet to come; wee in Chriſt exhibited and come. And I beleeve it will be no hard matter to prove out of the Bookes of the Old Teſtament, that Gods children in the time of the Law, did beleeve all the Articles of this our Apoſtles Creed as well as we, with this diſtinction of preſent and to come; though darkly and obſcurely: becauſe, *Vmbram tantum futurorum habebat Lex:* The Law had onely the ſhadow of things to come; ſaith the Apoſtle, *Heb.* 10. 1. The proofes which I ſhall fetch from the Old Teſtament, in the proſecution of this ſubject, for the confirmation of each ſeverall article, will manifeſt and declare as much. In the meane time take notice firſt of the unitie and accord of the holy Apoſtles, in framing this Summe and Symbole of their Chriſtian Faith and Beleefe. And let all true Chri-

ſtians, but eſpecially their ſucceſſours, in any the leaſt Miniſteriall Function, learne by their example, to leave all civill, uncivill jarres and contentions in matters of Doctrine, that ſo wee may be all of one mind in one houſe, I meane the Church and houſe of God; and to ſpeake and preach but one thing, as S. *Paul* exhorteth his Corinthians; that ſo there may be no diviſions amongſt us; but that wee may be all knit together in one mind, and be of one judgement, 1 *Cor.* 1. 10. which counſell, whoſoever doe not readily and willingly put in practice and ſubmit themſelves unto; but delight in renting and tearing aſunder the ſeamleſſe coat of Chriſt, (*Quam ſcindere non fuit carnificibus conſilium*; ſaith *Alexander* Biſhop in *Theodoret. Hiſt. lib.* 1. *cap.* 4. which the verie Executioners of Chriſt were ſo farre from doing, that on the contrarie, they conſulted how to keepe it whole and entire) through their diſtractions and diviſions in matters and points of Doctrine, from their Orthodoxall brethren, and Catholike Church in which they live; whatſoever they thinke to the contrarie of themſelves: yet indeed and truth, they are rather Apoſtaticall, than Apoſtolicall men.

Joh. 19. 24.

For in the Apoſtles time, the multitude of Beleevers were all of one heart and of one ſoule; as before, out of *Acts* 4. 32. And therefore the ſame S. *Paul* to the Romans, bids the Church marke them diligently, which cauſe diviſion and offences, contrarie to the doctrine which yee have learned, and avoid them: for they that are ſuch, ſerve not the Lord Jeſus Chriſt, but their owne bellies: and with faire ſpeech and flattering deceive the hearts of the ſimple, *Rom.* 16. 17, 18. In which words I ſhould deſire and adviſe the refractarie and contentious ſpirits of our times, that are never ſatisfied and contented, either with the doctrine or diſcipline of our Church (if they were but capable of advice, which it is to be feared moſt of them are not) to conſider and obſerve what eſteeme and opinion the Apoſtle *Paul* had of ſuch in his time. Firſt, in that he would have them to be diligently marked; that ſo ſecondly they may be avoyded; his reaſon thirdly, becauſe they ſerve not the Lord Jeſus Chriſt, but their owne bellies; and laſtly, that how faire and ſmooth ſoever their voyce and outſide be, yet within they are no better than hypocrites; their ſpeech being onely flattering to deceive the hearts of the ſimple. As alſo I could wiſh, that their followers, that is, ſuch as are led and ſeduced by them, would but marke what opinion the ſame Apoſtle had likewiſe of them, when he ſtiles and calls them ſimple. And yet theſe thinke themſelves the wiſeſt people in the world. But the Spirit of God knowes you better than

than your ſelves. And therefore be not too highly conceited of your owne wiſdome, ſeeing God himſelfe doth call you fooles and ſimple. *Et utinam rudiores eſſent quam qui poterant decipi*; It were well for you if you were ſo ſimple, that you could not be deceived by the ſubtill and ſlie inſinuations of thoſe that creepe into your houſes, and lead captive ſimple women laden with ſinnes, and led with divers luſts, which are ever learning, and yet never able to come to the knowledge of the truth, as the ſame Apoſtle ſtill ſpeakes of them, 2 *Tim.*3.6.

For (that I may crave leave for this onely digreſſion) let them tell me; are they not women, and ſimple ones too, that they moſt prevaile withall in theſe their madneſſes & follies? I meane, ſimple in reſpect of divine knowledge & ſpirituall underſtanding; but not in reſpect of condition and qualitie in the world. For, according to the ſubtiltie of the Serpent, as well themſelves, as all their brood and brotherhood, I meane all Heretikes and Schiſmatikes whatſoever, have ever beene ſo wiſe in their generations, as not much to mind or regard the meaner ſort, whether they ſided with them or not, but for women of wealth and ſome faſhion in the world, by whom not onely credit and countenance to their cauſe, but maintenance alſo to their perſons (though many times to the great loſſe and detriment, if not the undoing of their husbands) might be procured and obtained. For theſe I ſay eſpecially, have their hookes and baits been ever laid, their plots and projects ſtill guided and directed above all others. And they have in all ages prevailed ſo farre with this weak ſex, that ſome of all ſorts and ranks in the world, have alwayes been ready to take their parts againſt the truth: as Townes-women and Merchants wives of the Citie, Gentlemens wives, nay Ladies of the Court, and Noble-women, have beene caught and entangled in their ſnares, being ſeduced and drawne away by them. To inſtance in one for all the reſt.

Conſtantia, the widow of *Licinius*, and ſiſter to *Conſtantine* the Emperour, to whom (as *Ruffinus* ſpeakes) it happened to grow acquainted with a certaine Prieſt, *latenter partibus Arrii favente*, cloſely and under-hand favouring the Arrian faction, who notwithſtanding out of cunning, at the firſt would bewray nothing of his mind unto her; *ubi vero multa familiaritas copiam tribuit, paulatim ſermonem cepit aſpergere*: but when much familiaritie afforded him licence and opportunitie to ſpeake; by little and little hee began to ſprinkle as it were, and caſt ſome ſpeeches abroad, tending to his purpoſe: as that it was for the envie onely, and ſome private quarrells of the Biſhop, that *Arrius* was caſt out of the Church, and baniſhed his Countrey;

and not for any juſt deſert of his owne: the people thinking little or never the worſe of him, but that he was deere unto them ſtill, & in their good eſteeme, notwithſtanding ſuch injurie offered unto him. With which and the like ſpeeches often ſuggeſted and whiſpered into the eares of the ſaid *Conſtantia*, hee made her ſo faſt and firmly his owne, that ſhe, with a great deale of earneſtneſſe and zeale more than diſcretion, made it her laſt ſuit unto her brother the Emperour, lying upon her death-bed, *ut Presbiterum in familiaritatem reciperet*, that hee would receive this Prieſt unto his favour, and not only ſo, but that he would heare him alſo in thoſe things which he ſhould ſuggeſt and deliver unto him, tending to his good and well-fare: which hee accordingly did: and upon the ſaid Prieſts inſtigation and perſwaſion, cals home *Arrius* from baniſhment, and puts ſuch further truſt and confidence in him, that when he drawes neere his end alſo himſelfe, he made choyce of him above all others, to commit the cuſtodie of his laſt will and teſtament unto; with ſpeciall charge to deliver it to none but *Conſtantius* himſelfe, which was to ſucceed him. By the performance whereof, the ſaid Prieſt gained him, the ſaid *Conſtantius* alſo to the Arrian faction, which bred much unreſt and unquietneſſe to the Orthodoxall ſervants of God for a long time after, as the Eccleſiaſticall hiſtories doe report at large.

And therefore conſidering the danger that hath, doth, and may come to the Church of God, through their weakneſſe and wilfulneſſe; let all women, of what ranke and condition ſoever they be, in the name and feare of God, keepe ſilence: not onely in the Church, as S. *Paul* commandeth, 1 *Cor.* 14.34. but alſo in all Church cauſes; it being a ſhame for them to be medlers and ſticklers in buſineſſes of that nature, as there followes. And therefore I permit not a woman to teach, ſaith he elſewhere, *viz.* 1 *Tim.* 2.12. But if they will learne any thing as before, 1 *Cor.* 14.35. whereby the Apoſtle (me thinks) ſeemes not to require or expect ſuch ſufficiencie and fulneſſe of ſcience in women as in men: as fearing more danger belike to Gods Church, than good, by their much knowledge. Yet if they will needs doe it; why then, let them aske their husbands at home, and learne in ſilence with all ſubjection, 1 *Tim.* 2.11. and he gives his reaſon too: becauſe *Adam* was not deceived, but the woman was deceived, *verſ.* 14. And indeed, it hath ſo come to paſſe ever ſince, that in all ſuch deceptions, *plures inventæ ſunt fœminæ quam viri*, more women are found than men, as *Alphonſus à caſtro* ſpeakes. For that malignant enemie of ours the Devill, knew from our verie firſt creation, that the woman was more

eaſie

eaſie to be ſeduced than the man; *Tenacius amplectique malum cui ſemel adhæſerit*; and that ſhee would the more firmly and ſtiffely embrace that evill unto which ſhe did once adhere. And yet farther: It muſt needs be a meanes to breed errours and hereſies in the Church of God (ſaith he) *cum vulgus, &c.* when the common people will not be contented onely with the reading of the Scriptures: but will undertake alſo to diſcuſſe and diſpute of the ſenſe and meaning thereof: and that with ſuch confidence and boldneſſe many times, that verie lewd fellowes will not be aſhamed to provoke the learned, and conteſt with them about the underſtanding of Gods ſacred Word. And that which is worſt of all (as he goes on) *Non ſolum hæc à viris fiunt, ſed etiam à fœminis*; Theſe things are done not onely by men, but by women alſo. S. *Paul* verily (ſaith he) doth not permit a woman to teach, and yet in theſe times women are not afraid, nor aſhamed neither to teach and diſpute too, even in matters of faith; *Atque adeo proterve, ut facilius centum viros ab errore revoces, quam mulierem unam*: And that with ſuch obſtinacie and perverſneſſe, that yee may more eaſily reclaime an hundred men from their errours than one woman. Thus far *Alfonſus*.

Now whether this were juſt matter of complaint in his dayes or no, God knowes. But that it is ſo in our dayes, not onely God, but alſo our Church knowes: in which a great part of the diſtractions and diviſions, under which ſhe at this time groanes, proceed onely from hence; that all Recuſant Prieſts, whether Popiſh or other Sectaries, find ſo great a ſhelter under this ſex: and that their venomous doctrines and peſtiferous poſitions, which with ſlie inſinuations, they broach and preach unto them, are ſo eaſily admitted, and ſo eagerly defended by them.

For divers of the men, I doubt not, of both ſorts, I meane as well of Papiſts as Sectaries, would returne againe under the roofe of our Church, if it were not for the ſtiffneſſe and wilfulneſſe of their wives. But this is not the way, by which they of that ſex muſt ſave their ſoules, viz. firſt by yeelding prompt and ready eares and aſſent unto, and then wilfull and obſtinate defenſe and ſupportation of, thoſe erroneous doctrines, which by ſubtill inſinuations, they have received and ſucked in from a ſlie ſeducer in either of theſe kinds; *Qui Doctoris nomen ambiens, maluit magiſter fieri erroris, quam diſcipulus veritatis*; as it was ſaid of *Tatianus* the Heretike: who ambitiouſly aſpiring to be accounted a great Doctor and a learned Rabbi, chuſeth rather to become a maſter of errour, than a Diſciple of truth. But their ſoules ſhall be ſaved (ſaith the Apoſtle) through bearing of children, if they

continue

continue in theſe enſuing vertues (which are far more befitting their ſex, than diſobedience to their mother the Church) *viz.* Faith, and love, and holineſſe with modeſtie, 1 *Tim.*2.15. either of which I am bold to ſay, they cannot truly have, ſo long as they continue refractarie and rebellious back-ſliders from the received doctrines and diſcipline of our Church, in which they have beene educated and inſtructed: and from which in their baptiſme they received and ſucked in the firſt life and breath of Chriſtianitie and Religion. And therefore for concluſion of this point, let me intreat all men (eſpecially of reaſon and religion) to ſhew themſelves to be men, and to take the ſtaffe againe into their owne hands: conſidering that the husband is the wives head, unto whom ſhe ought to be in ſubjection in all things, as the Apoſtle ſpeaketh, *Epheſ.*5.23,24. and if in all things, then much more in the ſervice and worſhip of God. For if it be (as S. *Auguſtine* ſaith) but, *Perverſa domus, ubi fœmina habet imperium ſuper virum:* A diſorderly and ill-governed family, where the wife will take upon her to rule all, though in houſhold affaires, then much more when it is ſo in Church affaires. And thoſe men that ſuffer it in their houſes to the breach of the unitie of the Church of God (as it is to be feared many doe) ſhall be ſure to anſwer for it, it being a powerfull and unreſiſtable reaſon, urged by the Apoſtle, why inferiours ſhould obey them that have the overſight of them, and ſubmit themſelves unto them; becauſe they *watch for their ſoules, as they that muſt give an account, Heb.* 13.17. And therefore in the name and feare of God, let me perſwade all maſters of families, that they permit neither themſelves, nor any others of their houſhold, to be carried about with divers and ſtrange doctrines, becauſe it is a good thing that the heart be eſtabliſhed with grace: as the ſame Apoſtle in the ſame chapter exhorteth, *verſ.*9. But let everie one ſay with *Joſhua, I and my houſe will ſerve the Lord, Joſh.* 24.15. and that in the unitie of the Church of God, in which we have beene nouriſhed up in the faith of God, and particularly of the Apoſtles Creed, the ſubject of our diſcourſe at this time. And this ſufficeth for the firſt circumſtance; the unitie of the holy Apoſtles, in compoſing and compiling of this Summe of Chriſtian Beleefe.

In the ſecond place, in this title, *The Apoſtles Creed*; wee may take notice alſo of the antiquitie and univerſall conſent, which hath been given to the doctrine in the ſame contained in all ages. So that as a Councell ſaith, *Patet neminem licuiſſe ab Apoſtolorum Symbolo quicquam dimovere:* It is evident, that it is not lawfull by any meanes to depart a jot from the Symbole or Beleefe of the Apoſtles. Which may teach us

*Conc. Fer. Seſſ.*10.

to

to grow ſuſpitious of all novelties in matters of faith; and to keepe our ſelves cloſe, onely to this needfull and ancient truth, according to Gods owne direction by his Prophet. Stand in the wayes and behold, and aske for the old way, which is the good way, and walke therein; and yee ſhall finde reſt unto your ſoules, *Ierem.*6.16. For if our ſoules cannot finde reſt in this anci nt and ſo long received truth, they will never be able to finde it, I am confident, in the new created Creeds of theſe latter times: I meane that of the Trent Councell, and the like; of which Sir *Humphrey Lyne* hath given a true verdict, ſaying; I am ſure that thoſe twelve new coyned articles, declared by their grand Councell of Trent, and publiſhed by Pope *Pius* the fourth, with ſtraight charge to be received of all men, are ſo farre from the knowledge of Antiquitie, that as yet they are ſcarce underſtood amongſt their owne Diſciples for articles of faith: and their beſt learned Romaniſts profeſſe openly, that moſt of them were unknowne to former ages. So farre hee. Which as hee hath truly averred, ſo as learnedly and fully proved in his Treatiſe called *The ſafe way:* whither I referre you. To which purpoſe alſo of diſcovering the noveltie of Popiſh Tenets; you may ſee a Treatiſe called, *The Old Religion*, written by that reverend and learned Prelate, Dr. *Ioſeph Hall*, now Lord Biſhop of Exon; as likewiſe another Treatiſe called, *Credo Sanctam Catholicam Eccleſiam*, written by Dr. *Chaloner*. Epiſt. Dedic. before The Safe way.

Now if the faith of the Papiſts be ſo new, it cannot be true, for *Primum verum*, as *Tertullian* hath well obſerved: In divinitie and matters of religion, the firſt muſt needs be trueſt, as being neereſt to the fountaine of all truth, which is God himſelfe; and his ſonne Chriſt, the ſtreame iſſuing from the ſaid fountaine, even truth it ſelfe, as *Iob.* 14.6. It being a rule and received maxime in nature; that, *Quo res magis appropinquat fonti & cauſſæ alicujus perfectionis, eo plus recipit:* The neerer any thing approches to the fountaine or originall of any perfection, ſo much the more it doth participate thereof. As the neerer any thing comes to the fire, it is the hotter; to the Sunne, the brighter; to the water, the colder; to the truth, the truer. And therefore our Apoſtles Creed flowing ſo immediately from the fountaine-head of truth, Chriſt Jeſus the righteous; muſt needs be farre more worthy of all men to be received (as the Apoſtle ſpeakes, 1 *Tim.*1.15.) than that which is of a farre later Edition. For whatſoever comes at the ſecond hand, as being brought in by mans invention, muſt needs ſavour of mans corruption. And therefore, I ſay, let us keepe our ſelves faſt and cloſe to this: which howſoever (as S. *Auguſtine* ſpeakes) *Breve ſit verbis,* *Serm.*181. *de temp. Præfat.*

verbis, magnum tamen eſt Sacramentis: It be brieſe and ſhort in words, yet it is verie large and long in ſenſe: containing whatſoever is requiſite and neceſſarie to be beleeved toward ſalvation. Yea, let everie one, as well old as young, as well men and women, as children, be diligent and carefull to learne, and hold, and underſtand; and when time is, to make confeſſion too of this, which containes the ſumme and ſubſtance of the Catholike faith, which except a man beleeve faithfully he cannot be ſaved; but without doubt hee ſhall periſh everlaſtingly. As *Athanaſius* in his Creed.

And therefore it ſtands everie man upon, as much as the ſaving of his ſoule comes to, to beleeve, and know, and underſtand this, which everie ordinarie perſon can hardly doe without a guide, as the Eunuch told *Philip, Acts* 8.31. becauſe, *Singula in eo verba, plena ſunt ſenſibus:* There is not a word in it, but hath its weight.

Hieron. ad Paulin.

Wherefore I ſhall endevour for your further benefit and inſtruction herein, after a ſhort, plaine, and familiar manner, to make interpretation thereof unto you, out of the holy Scriptures and Word of God. For it is not fitting (as *Cyrill* ſaith) either for me to deliver, or for you to heare and beleeve any thing, concerning the divine and holy myſteries of faith, without demonſtrations and prooſes thereof, out of the ſame the holy Writ. For the verie ſafetie of our faith doth not depend upon a ſubtill and deviſed diſputation; but upon plaine and evident probation out of the Word of God. And therefore that I may ſhew my ſelfe, *Ut opinione, ſic & dictione Chriſtianum*, that is, As in beleeving, ſo in ſpeaking and writing a right Chriſtian; you muſt not expect: *Me, myſteria regni cœlorum, aut furtis Ægyptiis, aut Gentilibus fucis, aut comptelis exoticis ornare:* That I ſhould ſtrive to ſet forth theſe deepe myſteries of our Chriſtian faith and Kingdome of Heaven, with any jewels ſtollen from the Ægyptians, or fabulous fictions of the Gentiles, or ſorraine and far-fetcht dreſſes of humane Arts and Sciences: neither with any other ſtrong and ſtrained lines, and the like: *Sed tantummodo Evangelicis verbis enunciare:* But fairly & ſmoothly to derive my prooſes and interpretation thereof onely from the ſacred founaines, as I ſaid before. For as S. *Ierome* ſaith, *Fides pura & aperta confeſſio non quærit ſtrophas & argumenta verborum:* that is, Subtill and Scholaſticall diſputes, or other verball arguments, are no whit requiſite in the pure and publike profeſſion and confeſſion of our Chriſtian faith. And this ſufficeth for the title.

Catech.

Pet. Nannius de Athanaſio.

Now to the words themſelves.

AN

AN EXPOSITION UPON THE Apostles Creed.

Credo in Deum Patrem omnipotentem, Factorem Cœli & Terræ, &c.

That is,

I beleeve in God the Father Almightie, Maker of Heaven and Earth, &c.

WHere first wee are to take notice of the first word, *Credo*, *I beleeve*; which shewes (as S. *Augustine* saith) *Quod non debemus disentere divina judicia, sed credere; nec rationem requirere; sed fidem simpliciter & immobiliter exhibere:* That wee ought not to question or dispute of divine mysteries, but to beleeve them: nor so much to require a reason of them, as simply and undoubtedly, yea, immovably and without staggering, to submit our faith and credence unto them. For there are many things belonging to the salvation of Gods children, which if everie plaine and simple man were driven to finde out a reason for, upon the paine of his damnation, hee were never able to doe it, and so consequently could never be saved. Nay, the most learned, and chiefe pillars of the Church of God themselves, have beene at a stand in some of them; which made S. *Paul* to cry out; Oh the *In locum, Serm.* 181.

deepneſſe of the riches, both of the wiſdome and knowledge of God; how unſearchable are his judgements, and his wayes paſt finding out? *Rom.* 11.33. And therefore, *Succumbat ratio fidei & captiva quieſcat:* Humane ſenſe and naturall reaſon muſt yeeld and ſubmit themſelves when faith comes in place. For faith is the evidence of things not ſeene; ſaith the Author to the Hebrewes, *Chap.* 11.1. that is, not perceived or underſtood by the eyes of the body; no, nor of the minde neither, but onely beleeved to be ſo; becauſe God, which cannot lie, hath ſaid it is ſo. So that, *Fides incipit ubi ratio deſinit:* There is no place, no roome for faith, till reaſon can goe no farther. For if wee could comprehend the deepe myſteries of God by reaſon, then it were knowledge, and not faith, that ſhould apprehend and lay hold upon them.

Now our knowledge in this life is imperfect (ſaith S. *Paul*) but in the next life, we ſhall know even as we are knowne, and ſee face to face as we are ſeene: For then that which is perfect being come, that which is imperfect ſhall be done away, 1 *Cor.* 13.9,10. But now in this life abideth faith and hope, as there followes, *verſ.* 13. which gave occaſion to S. *Auguſtine*, ſo often in his worke, to call this life, *Tempus fidei*; The time of faith and beleeving: anſwerable to that of S. *Paul* elſewhere, *Nunc per fidem ambulamus, &c.* Now wee walke by faith, and not by ſight, 2 *Cor.* 5.7.

Againe, if by knowledge onely men might attaine unto ſalvation, then none but the great Clerks and learned Rabbies of the world ſhould be capable thereof: and the illiterat and ignorant poore man, ſuch as S. *Peter* and S. *John* were before their calling, *Acts* 4.13. ſhould be quite excluded from all hope of grace and mercie. But God, whoſe mercies are above all other his works, hath otherwiſe provided; that now by the meanes of faith and beleefe, the meane as well as the mightie, and the poore as well as the rich, may be made partakers of ſalvation. And therefore for uſe and concluſion of this point, let us not ſtrive ſo much in this life to know, as to be ſtrong in faith, and firmly to beleeve: for if wee beleeve now, wee ſhall know hereafter. For too great a deſire to know hath wrought our woe: it being the only occaſion, firſt of our ſinne, and ſecondly of our miſerie: *Quod homo voluit ſcire antequam crederet*, ſaith *Cuſanus*, That man would know before he did beleeve. For by this meanes, *Arbor ſcientiæ complures privavit arbore vitæ:* The tree of knowledge hath deprived many of the tree of life. And never any but heretikes did, *Concludere fidem intra limites humani intellectus*; as *Alfonſus à Caſtro* ſpeakes: that is, Shut up their faith

faith within the narrow liſts and limits of mans ſhallow and ſimple underſtanding: but it is the part and propertie of a true Chriſtian, *Captivare intellectum in obſequium Chriſti:* To captivate and ſubdue his underſtanding unto the doctrine of Chriſt.

Secondly, this word, *Credo, I beleeve*, tells us, that we muſt not only not diſpute in matters of faith; but ſo far ſubject our reaſon unto faith, that wee doe it alſo without doubting, without ſtaggering. For, *Dubius in fide infidelis eſt:* It is ſcarce faith at all, if there be any doubting in it: as appeares by that ſpeech of our Saviour unto his doubting Apoſtle *Thomas:* Put thy finger here, and put it into my ſide; and be not faithleſſe, but beleeve, *Ioh.*20.27. And, *Ut aliquid fides vere appelletur, certitudinem exigit, & firmitatem in eo qui eam tenet*; ſaith the former *Alfonſus*; that is, Whatſoever is properly and truly called faith, hath certaintie in it, and ſtedfaſtneſſe of beleefe in him that holds it. Otherwiſe (ſaith hee) if aſſurance and ſtabilitie be wanting, and any the leaſt ſcruple ariſing; it is not to be accounted faith, but doubting only or opinion. This being the difference between faith and opinion: *Quod qui credit tenaciter adhæret*: That he which beleeves ſticks ſo cloſe unto his Tenet; that no man, or meanes ſhall be able to withdraw him from it, or to wry him another way: whereas hee that doth but hold opinion onely: *Sic accedit ſuæ ſententiæ, ut aliquantulum hæſitet & mobili intellectu aſſentiat:* Hee comes but doubtingly, and with an uncertaine aſſent unto it: As to the opinions of the Philoſophers, which were truths onely of conſequence, upon ſuppoſed grounds ſtill diſputable, and therefore ſtill uncertaine. Whereas our doctrine, the doctrine of Chriſtians, is a truth of foundation, without queſtion, and therefore not diſputed, but beleeved, and thorowly ſetled in our hearts, by the operation and power of him, who is both the Author and the Finiſher of it, as the Scripture ſpeaketh. And therefore in theſe fundamentall grounds of our Chriſtian faith, away with doubting and heſitation. For hee that doubteth and wavereth in theſe, is like a wave of the ſea, toſſed of the wind, and carried away, as S. *Iames* ſaith, *Iam.*1.6. But let everie one amongſt us, not onely men, but women alſo, yea and children too, according to their capacitie, ſay with firmneſſe and faſtneſſe of faith, as the holy Apoſtles here, everie one for himſelfe: *Credo*, I beleeve. A word or two of the perſon, *Ego*, I beleeve: and ſo I will end this point.

When we pray we are directed to ſay, *Our Father*, not my Father alone; becauſe every one ought to be ſo charitable, as to pray for others, as well as themſelves: with a deſire likewiſe that they ſhould

doe the like for him; and with a confidence and aſſurance that he ſhall fare and ſpeed the better for ſuch the prayers of his neighbours and Chriſtian brethren. As Saint *James* ſaith, Confeſſe your faults one unto another, and pray one for another, that yee may be healed: For the effectuall fervent prayer of a righteous man availeth much, *James* 5. 16. But when wee come to make profeſſion and confeſſion of our faith: then it muſt be I; not Wee beleeve, becauſe wee cannot beleeve one for another; but every one (when he is come once to yeeres of diſcretion, and capacitie to underſtand) muſt beleeve for himſelfe, and be ſaved by his owne, not anothers faith; according to that of the Prophet; The juſt ſhall live by his faith, *Habacuck* 2.4. that is, his owne faith; not another mans. I ſay, when he comes to yeares: For the Church of God is ſo charitable towards infants, which having no ſinnes of their owne committing to anſwer for, but only that originall guilt, wch is by naturall propagation derived thorowout all *Adams* poſteritie from one generation to another: that as they have ſinned only in another, ſo they ſhould beleeve alſo by another: that ſo they might be made capable of the Sacrament of Baptiſme (which is the firſt ſtep to ſalvation) by the faith and beleefe of thoſe that bring them thereunto, that is, their God-fathers and God-mothers, that make profeſſion of faith at the Font for them, which they as yet are not able to doe for themſelves. But yet the benefit and uſe of this, ſhall endure no longer for their availe and profit, than while they are young and uncapable of doing it themſelves: but if when they come to age, they doe not in their owne perſons make good and performe thoſe promiſes of faith and repentance, which they have made for them: but run wicked, faithleſſe, and deſperate courſes of life, contrarie to the ſaid promiſes made in their behalfe; why then they loſe and deprive themſelves of the benefit and comfort of that holy Sacrament and Covenant, and become in as bad, if not a worſe caſe, than if they had never beene partakers thereof at all. And therefore let everie one looke to his owne faith in particular, and ſo furniſh and ſtrengthen himſelfe with the grounds and principles of faith out of the Word of God; that hee may be able upon all occaſions to apply God unto himſelfe by his owne perſonall faith: and to ſay with the holy Apoſtles here, *Credo*, I beleeve. For otherwiſe he muſt never looke to ſave his ſoule; but, *Tolle meum, tolle Deum.* Take away the particular application of each mans right and intereſt in God and his Son Chriſt Jeſus, and you were as good take away themſelves to. For what comfort can I finde in a Saviour, except I may be aſſured that he is mine owne?

Vt qui peccavit in altero, credat in altero, Aug.

Credo

Credo in Deum: I beleeve in God.

This teaches us firſt to beleeve that there is a God; for hee that commeth to God, muſt beleeve that God is, ſaith the Apoſtle, *Hebr.* 11. 6. There being none, but the foole, that ever ſaid, either with his heart, or with his mouth, There is no God, *Pſal.* 14. 1. Secondly, this teaches us alſo to beleeve, that this God is one; becauſe it is ſaid, God, in the ſingular number; not gods in the plurall: For howſoever the fooliſh Heathen out of their ignorance and ſimplicity, imagined and deviſed to themſelves many gods; even ſo many, as they ſaw there were kinds of things naturall in the world (calling him that they ſuppoſed to be the god of the Skie, *Jupiter*; of the Aire, *Juno*; of the Water, *Neptune*; of the Earth, *Veſta*; and ſometimes *Ceres*: of the Sun, *Apollo*; of the Moone, *Diana*; and ſuch like) yet wee, to whom the Lord hath revealed himſelfe more particularly by his holy and heavenly Word, do acknowledge and confeſſe but one only God and guide of all agents naturall, alone to be bleſſed, adored, and honoured by all for ever. For behold (ſaith God himſelfe) I, even I am he; and there is no gods with me, or beſides me, *Deut.* 32. 39 neither is there any that can deliver out of my hands; as there followes. Therfore the Nicene Creed expreſſeth this unitie in theſe words, ſaying, *I beleeve in one God the Father almightie, maker of heaven and earth*, &c. *Raymundus de Sabunde*, proves the unity of the Godhead foure wayes, or by foure reaſons, *viz.* 1. *Unitate ordinis creaturarum*: 2. *Per contrarietates in uno ſubjecto*: 3. *Quod omne inferius tendit ad uſum ſuperioris*: 4 *Quo propius ad Deum, eo fortior & magis eſt unitas*: *i. e.* Firſt, by the unity of the order of the creatures: Secondly, by the contrarieties in one and the ſame ſubject: Thirdly, becauſe every inferiour thing bends and tends to the uſe of the ſuperiour: And laſtly, becauſe the nearer any thing approaches unto God, the ſtronger and greater is the unity of it. And from hence he further inferres, that the unity in God is farre greater than that in man: *Quod homo unus eſt in ſpecie tantum: ſed Deus & in ſpecie, & in numero*: Becauſe mans unity conſiſts only in his ſpecies or kinde: but God is one, not only in ſpecies, but in number too. And in the end concludes; *Quod unus ſufficit Deus, plures non ſunt neceſſarii*: That one God is ſufficient for the guiding and governing of one world; ſo that there is no need of more. But the beſt proofes of divine verities, are taken from divine authorities: and therefore let us ſee ſome few Texts of Scripture to confirme this the unity of the God-head; and ſo conclude this point. And we will begin with that in *Deuteronomy*; *Audi Iſrael, Dominus Deus tuus unus eſt*: Hearken O Iſrael, the Lord thy God

Lib. Creat. Tit. 4.

Tit. 5.

is

is one, *Deut.* 6.4. To which purpoſe ſee alſo *Deut.* 32.39. cited before. Next, let us heare *Naaman* the Syrian, healed as well of the leproſie of his ſoule as body, confeſſing and magnifying this one God, ſaying: Behold, now I know that there is no God in all the world, but in Iſrael, 2 *Reg.* 5.15. Thirdly, *David*, who ſaith; *Quis Deus præter Dominum, &c.* Who is God beſides the Lord; and who is mighty ſave our God, *Pſal.* 18.31. And againe, Thou art great, and doeſt wondrous things; Thou art God alone, *Pſal.* 86.10. To which purpoſe, ſee alſo *Eſay* 45.5,6,14,18,21,22, verſes. And likewiſe *Sap.* 12.13. And becauſe ſome heretickes, as *Cerdon*, *Manichæus*, and the like, have rejected the teſtimony of the old Teſtament; therefore a place or two in the new Teſtament will not doe amiſſe. To which purpoſe then, heare Saint *Paul* in his firſt Epiſtle to the Corinthians, ſaying, Wee know that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be many gods, and many lords) yet unto us there is but one God, which is the Father; of whom are all things, and wee in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him, 1 *Cor.* 8.4,5,6, verſes. And in another place; A mediatour is not of one, but God is one, *Gal.* 3.20. And yet farther, There is one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in you all, *Epheſ.* 4.5,6. verſes. And ſo much for the unity of God. *I beleeve in God, &c.*

Now if any be over inquiſitive to know what, or who this one God is; I anſwer with Saint *Auguſtine*, That the ſupereminencie of this Deitie paſſeth mans utterance; ſo that *melius cogitatur quam dicitur*; we can better thinke than ſpeake of God. And yet our deepeſt thoughts alſo, come farre ſhort of apprehending that incomprehenſible Majeſty, becauſe, *Secretiſſima res eſt Deus* (as *Alphonſus* ſpeakes) *& quæ omnium intellectus maxime fugiat*: God is ſo ſecret a thing, that all mans underſtanding cannot pierce nor prie into him; which conſtrained a great Prophet to crie out and ſay, *Vere tu es Deus abſconditus*: Verily thou art a God that hideſt thy ſelfe, or an hidden God, *Eſay* 45.15. And no marvell, ſeeing, (as Saint *Paul* ſayes) *Habitat lucem inacceſſibilem*; Hee dwelleth in the light that none can attaine unto; whom never eye ſaw, neither can ſee, 1 *Tim.* 6.16. which made the Prophet *Elias*, when the Lord went by him (and a mighty ſtrong wind, renting the mountaines, and breaking the rockes before him) to cover his face with his mantle, 1 *Reg.* 19.13. as knowing that his humane ſight could not endure the great luſter and brightneſſe of the divine Majeſtie. For if the children of Iſrael could not endure the ſplendour and brightneſſe

neſſe of *Moſes* face, after God had talked with him in the mountaine; as *Exod.*34.30. How much leſſe ſhall humane underſtanding be able to endure the Majeſtie of God himſelfe; when it ſhall ſeeke to penetrate and pierce into the deepe myſteries and ſecrets thereof; *proprii ingenii acumine*; only by the ſtrength and perſpicacitie of their owne wit and reaſon. And therefore there is nothing wherein wee ought more to captivate and ſubdue our underſtanding; *in obſequium Dei*, in obedience unto God, than in the knowledge of God himſelfe, *Quoniam ad inveſtigandum ſupremum illud unitatis & Trinitatis myſterium, nullus intellectus, fide deſtitutus ſufficit*; as *Alphonſus* goes on, becauſe for the finding out of that high and hidden myſtery of the Trinitie in Unitie, and Unity in Trinitie, there is no underſtanding deſtitute of faith, that is ſufficient. For indeed, the knowledge of God, is *profundum ſine fundo* (as one ſaith) it is a depth without a bottome. So that if any aske (ſaith another) *quid ſit Deus*; what God is: I muſt anſwer him; *Si ſcirem, Deus eſſem*: I ſhould be a god my ſelfe, if I knew, or were able to tell him. *Nam Deum nemo novit; nec quid ſit, quiſquam ſcit, niſi ſolus Deus*, ſaith *Cardan*. For none knoweth what God is, but God alone. And S. *Auſten* ſaith, *De Deo loquimur: quid mirum ſi non comprehendis? ſi enim comprehendis, non eſt Deus*: When we ſpeake of God, it is no marvell if we doe not underſtand; for if the beſt of humane capacity and properties, whether of body, or minde, or both, were able to comprehend him, he were no God. And therefore as the holy Father goes on: *Sit pia confeſſio ignorantiæ, magis quam temeraria profeſſio ſcientiæ*: Let us rather make an humble confeſſion of our ignorance, than a proud and raſh profeſſion of our ſcience in this point. *Nam attingere aliquantum te mente Deum, magna beatitudo eſt; comprehendere autem omnino impoſſibile*: It is a great happineſſe for ſinfull and mortall man, to be able to attaine to ſome ſmall glimpſe and ſmackering of knowledge concerning the immortal God; but to comprehend him throughly, it is altogether impoſſible. And therefore it is dangerous for the feeble braine of man to wade farre into the ſecret depths of the Majeſtie of the moſt high God; whom although to know be life; and joy to make mention of his Name: yet our ſoundeſt knowledge is to know, that we know him not as indeed he is, neither can know him; our ſafeſt eloquence concerning him, is our ſilence; when wee confeſſe with one confeſſion, that his glory is inexplicable, his greatneſſe above our capacity and reach. He is above, and wee upon earth: therefore it behooveth our words concerning him to be wary and few. For whoſoever ſhall goe about to ſearch into the ſecrets and eſſence of God; *opprimetur à gloria*; ſhall be confoun-

*Ser.*33. *de verbis Dom.*7

ded by the glory of it, as the vulgar Latine reades it, *Prov.* 25. 27. ſo that feare and ſhame ſhall be his covering, as elſe-where. And therefore to ſuch curious ſearchers, who to get themſelves a name above other men, will ſeeme to be wiſe as God, nay, beyond God, and become his counſellers, I commend the ſage advice of *Jeſus* the ſonne of *Syracke*, Seeke not out the things that are too hard for thee; neither ſearch the things that are above thy ſtrength; but what is commanded thee, thinke thereupon with reverence, &c. *Eccluſ.* 3. about the 21 and 22 verſes; ſee that which followes, the place is excellent to this purpoſe. For behold, God is great and excellent, and we know him not, ſaith *Eliku*, *Job* 36.26. *Incomprehenſibilis cogitatu*; our very thoughts cannot comprehend him, as the vulgar Latine makes *Ieremie* to ſpeake, *Ier.*32.19. No but his very wayes are paſt finding out; as S. *Paul* ſaith, *Rom.*11.33. And therefore that we be not, *illiciæ curioſi*, unlawfully curious, let us abſtaine from ſearching into ſuch depths and ſecrets concerning God, as he hath reſerved unto himſelfe.

But yet that we be not, *damnabiliter ingrati*, as S. *Ambroſe* ſpeakes, condemned for ingratitude; let us uſe our beſt diligence to underſtand what God hath revealed of himſelfe. For howſoever the ſecret things belong unto the Lord; yet things revealed belong unto us and our children for ever, ſaith the Scripture, *Deut.*29.29. And therefore ſuch things we are bound to know, as well as beleeve; neither can we be ignorant of them without ſin: there being as well ſins of ignorance, as of errour and infidelitie: which made the kingly Prophet to pray, *Delicta juventutis meæ & ignorantias meas ne memineris*; as the Latines reade it: in our 25. Pſal. about the 7. verſe, *i. e.* Remember not, O Lord, the ſins of my youth, nor yet my ignorances. And our Church prayeth in the Letany, that it would pleaſe God to forgive us all our ſins, negligences, and ignorances; which ſhould never be done, if ignorance were not reputed and accounted ſin. And if ignorance in generall be to be ſo eſteemed; then ignorance of God much more: which appears plainly by that fearfull judgement, which S. *Paul* threatens, ſaying, When the Lord Jeſus ſhall ſhew himſelfe from heaven, with his mightie Angels, in flaming fire, rendring vengeance unto them that doe not know God, 2 *Theſſ.*1.8. And *David* to the ſame purpoſe; Powre out thy wrath upon the heathen, that have not knowne thee, *Pſal.*79.6. And therefore howſoever we may not inquire, neither can know, *quid ſit Deus*: the quidditie, as I may ſo ſpeake, *i. e.* the nature and eſſence of God: (of which only the former ſpeeches and paſſages are to be underſtood:) yet *quis ſit Deus, & qualis, & qua ejus voluntas*, as *Zanchy* ſpeakes:

ſpeakes: *i.e.* who God is, and what manner of God hee is, and what the will of God is: All theſe we muſt and are bound to know; neither can we be ignorant of them without great and fearfull ſin: (as I ſaid before.)

Firſt, *quis*; who he is, that thereby we may be enabled to diſtinguiſh and diſcerne betweene the true God and falſe gods; and ſo keepe our ſelves within the compaſſe of right religion, by ſerving & worſhipping only the true God; and not fall into the dangerous downfals either of ſuperſtition or Idolatry, by worſhipping and ſerving thoſe as gods, that are no gods, contrary to the firſt Command: Thou ſhalt have none other gods but mee: as S. *Paul* manifeſtly proves, the Gentiles in the time of their ignorance to have done, ſaying, That even then, when they knew not God, they did ſervice unto them, which by nature are no gods, *Gal.*4.8. No gods indeed. Nay, ſome of them have beene ſo farre from gods, as that they were ſcarce good men, but ſuch as were defiled, *ſtupris, libidinibus, adulteriis, aliiſq; enormibus ſceleribus:* With rapes, inceſts, adulteries, unnaturall luſts, and divers other enormous wickednesſes: as *Tertullian* and *Lactantius* have obſerved; *non ex poetarum ſolum, verum etiam philoſophorum ſcriptis*; not out of the writings of fabulous Poets only, but alſo of grave and learned Philoſophers. Nay, ſome of them have growne to ſuch an height of madneſſe in this kinde, as to give divine honour, not only to dead men, but even to inferiour creatures alſo; *viliſſimis quidem & abjectiſſimis*; even the moſt vile and contemptible; as to oxen, dogs, cats, crocodiles; yea, and very mice and rats too; and that with ſuch violence and earneſtneſſe, as that a multitude of Ægyptians could hardly upon a time be reſtrained, neither by the command of their owne Governour, nor the feare of the Roman power, from ruſhing into the houſe, and laying violent hands upon a certaine citizen, *qui Felem imprudenter occiderat*, which by miſadventure only and unawares, had killed a cat, one of their ſuppoſed deities: as *Cicero* is reported by mine Author, ſome where to have related. Others have adored the Sunne, Moone, and Starres, together with the whole hoaſt of heaven; yea, and the very elements alſo: *quæ & facta ſunt, & ſenſu carent*; which are not onely creatures themſelves; but which is more, inſenſible. Nay, ſome ſtooping yet lower, have taken the very garden-herbs; as the Garlike, the Onion, and the Leeke, into the number of their gods: which gave *Iuvenal* occaſion to give them this jerke in his Satyrs; ſaying, *O ſanctas gentes, quibus hæc naſcuntur in hortis Numina:* O holy nations, that have ſuch deities growing in their gardens. But what need we goe ſo farre from our owne

Epiſtola ante And. Hiperii methodum Theolog.

profeſſion: when as the divine oracles of truth yeeld us ſuch plentifull prooſes of mens madneſſe in this kinde: as of Gods owne people Iſrael offering up ſons and daughters unto Idols, devils; and worſhipping gods made with hands, as of gold and ſilver, wood and ſtone, and the like; molten, graven, and carved images. For the Smith (ſaith the Prophet *Eſay*) taketh an inſtrument and worketh in the coles, and faſhioneth it with hammers; and worketh it with the ſtrength of his armes, &c. and the Carpenter ſtretcheth out a line, he faſhioneth it with a red threed; he planeth it; and he pourtrayeth it with the compaſſe, and maketh it after the figure of a man; and according to the beauty of a man, that it may remaine in the houſe, &c. And all this of a peece of wood; whereof hee burneth part in the fire; and upon another part thereof he eateth fleſh, hee roaſteth the roaſt and is ſatisfied; alſo hee warmeth himſelfe, and ſaith, Aha, I am warme, I have beene at the fire. And the reſidue thereof hee maketh a god, even his idoll; hee boweth unto it, and worſhippeth: and prayeth unto it; and ſaith, deliver me; For thou art my god, *Eſay* 44. 11, 12, 16, 17, verſes:

> But oh, what gods are theſe? gods void of being;
> (Save by their hands that ſerve them) gods unſeeing.
> New upſtart gods, of yeſterdayes deviſe,
> To men indebted for their deities.
> Gods made with hands; gods without life or breath.
> Gods which the ruſt, fire, hammer conquereth.
> But our God's the Lord; th'invincible alone:
> The All-ſeeing God; the everlaſting one.
>
> As *Du Bartas* divinely.

And thus you ſee, what fearfull and horrible effects have proceeded from the want of the knowledge of the true God. To prevent which amongſt our ſelves, our firſt and chiefe care ought to be, eſpecially ſince we profeſſe to beleeve in God, to joyne to our faith, knowledge, and learne, *quis ſit Deus*, who this true God is.

Secondly, *Qualis*; it is neceſſarie alſo for us to know, not onely who he is, but what manner of God he is, of what qualities, of what conditions; which is to be done by his attributes, which are ſo termed, becauſe they are termes or titles truly attributed and given unto him; *Ad ipſum magis hominibus declarandum:* that thereby men may the better and the more eaſily (according to their capacities) conceive and underſtand ſomething of him. And they are of two ſorts; either within,

within him, or without him. Without him, is his name only, ſo often ſpoken of, and ſo much magnified in many places of the Scripture: as *Exod.* 9.16. where it is ſaid of *Pharaoh*: I have appointed thee to ſhew my power in thee, and to declare my name thorowout all the world. And againe: The Lord is a man of warre, his name is Jehovah, *Exod.* 15.3. When they ſhall heare of thy great name, and of thy mightie hand, and ſtretched out arme, &c. 1 *Reg.* 8.42. And of the houſe that I have built for thy name: ſaith *Solomon*, verſ. 48. of the ſame chapter. Yea, the Lord of Hoſts is his name; ſaith the Prophet *Eſay* 51.15. I am a great King (ſaith the ſame Lord of Hoſts) & my name is terrible among the Heathen, *Mal.* 1.14. To which purpoſe our Saviour Chriſt himſelfe hath taught us to pray unto God, ſaying; Hallowed be thy name, *Matth.* 6.9. Secondly, within him: in which ſenſe, an attribute of God, *Eſt divina & ſimpliciſſima eſſentia, pro diverſa agendi ratione, diverſa & vera nobis σχεσις, & conceptio expreſſa*: as mine Author ſpeakes: that is, It is a true, but divers forme or manner of expreſſion or appearing of the divine, and moſt ſimple eſſence of God unto us, and our conceit, in regard of its divers manner of working and operation: as that hee is true, juſt, mercifull, long-ſuffering: yea, full of compaſſion, ſlow to anger, and of great kindneſſe: as *David* expreſſes him, *Pſal.* 103.8. That he is powerfull, patient, pitifull, loving, liberall, and a rewarder of them that ſeeke him: as the Apoſtle, *Heb.* 11.6. That he is wiſe, ſtrong, all-ſufficient, righteous in all his wayes, and holy in all his works: as the Pſalmiſt, *Pſal.* 145.17. That hee is inviſible, immortall, immutable: *Immo immenſum Deus, intra omnia ſed non incluſus; & extra omnia ſed non excluſus*: as an ancient Father: that is, A God ſo great and immenſe, as being within all things, yet hee is not included or incloſed; and without all things, yet not excluded or ſhut out. And that which is yet more, that hee is not all theſe things in the concrete or adjective onely; but in the abſtract alſo and the ſubſtantive, as Truth it ſelfe, Juſtice it ſelfe, Goodneſſe it ſelfe, Love, Kindneſſe, Mercie, and the like. As if you would abſtract all, or any of theſe from all other things, and conſider it in it ſelfe alone: as a man may ſay; *Bonum bonum*, or a good goodneſſe; why this is God, and ſo in all the reſt. All theſe qualities being indeed ſo eſſentially, and in their perfection in him; as that they muſt not, no not in the verie leaſt of our imaginations, and moſt retired thoughts, be ſeparated or divided from him. As for inſtance, *Bonitas eſt eſſentia Dei ergò omnes creaturas benefica*: Gods goodneſſe is that eſſentiall qualitie in him, whereby he doth manifeſt his bountie and beneficence towards

Dudley Fenner, Theolog.

all his creatures, making his Sunne to ariſe on the evill and the good, and ſending raine on the juſt and unjuſt: as our Saviour himſelfe declares him, *Matth.* 5.45. which is an effect only of his goodneſſe. To which purpoſe, you may ſee alſo if you pleaſe, 1 *Tim.* 4.10. and *Pſal.* 34.90. and divers other paſſages and places in holy Writ; expreſſing the ſame in this large patent. And to this qualitie of goodneſſe in God, appertaine alſo other qualities reſpecting his creatures, either ſimply as creatures, as his Love and Grace: or as wretched creatures and in miſerie, as doth his Mercie. The love of God firſt, being, *Eſſentis Dei omnes creaturas immerito diligens:* Such an eſſentiall qualitie in him, as whereby hee ſhewes and expreſſes ſundrie effects of his ſaid love to all his creatures, even without their deſert: according to that of the Apoſtle: When the bountifulneſſe and love of God appeared toward man, not by the works of righteouſneſſe which we had done, &c. *Tit.* 3.4. And the grace of God next, ſuch another eſſentiall qualitie in him, *Qua omnes creaturas immerito favet:* Whereby hee is favourable and indulgent towards them alſo, though they be never ſo rebellious towards him. Which qualitie of his, *David* expreſſes, when he ſaith: The eyes of all wait upon thee, and thou giveſt them meat in due ſeaſon: thou openeſt thy hand, and filleſt all things living of thy good pleaſure: *Pſal.* 145.15,16. Now this good pleaſure is nothing elſe, but his graciouſneſſe toward them. And what is of grace is not of works, ſaith Saint *Paul*, *Rom.* 11.6. And laſtly, Gods mercie is likewiſe an eſſentiall qualitie in him; *Qua omnium creaturarum miſeriis aliquo modo ſuccurrit:* Whereby in one kinde or other hee ſuccours and releeves all his creatures, that are in miſerie and diſtreſſe, according to that in Exodus; The Lord ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and in truth; reſerving mercie for thouſands, forgiving iniquitie, tranſgreſſion and ſin, &c. *Exod.* 34.6.

And what hath beene thus ſaid and ſhewed of theſe few, of the attributes of God, may be likewiſe proved and affirmed of all other his qualities and divine properties whatſoever. Which are things verie neceſſarie to be well knowne and underſtood by all true Chriſtians, and ſuch as profeſſe to beleeve in God. For without this knowledge they muſt needs faile, and come ſhort of many Chriſtian vertues neceſſarily required to their ſoules health. As for example: The knowledge of his juſtice ſerves to beget in us a fearfulneſſe to offend him, and an awfulneſſe and dread of his moſt holy name: as alſo to ſtrengthen the faith and confidence of the poore afflicted, and ſuch as ſuffer wrong:

wrong: in that they know, that in good time the Lord will revenge their injuries for them, puniſh their oppreſſours, and cauſe them to ſee their deſire upon their enemies, becauſe he is juſt. The knowledge of his mercie ſerves to raiſe us up in hope; that though wee have committed ſins, and remaine ſtill full of weakneſſes and infirmities: yet that in time upon our repentance and amendment, they ſhall be forgiven us. The knowledge of his truth ſerves to beget in us a lively and ſtedfaſt faith in his promiſes: and the knowledge of his love, to inflame and ſtirre up our love towards him againe. And laſtly, the knowledge of his goodneſſe, kindneſſe, bountifulneſſe, patience, long-ſuffering, forbearance of us, and the like, ſerves to renew many other vertues in us, anſwerable to each of theſe qualities in him, which otherwiſe would be ready to languiſh and dye: but eſpecially to procure our gratitude and thankfulneſſe towards him, for all ſuch favours, as from time to time he hath in theſe ſeverall kindes conferred and beſtowed upon us: who indeed deſires rather that we ſhould thankfully remember what he hath beene unto us, than curiouſly to affect what he is in himſelfe. So that in theſe reſpects and ſundrie others, which might be ſpoken of, you cannot chuſe but ſee and perceive, how neceſſarie a thing it is for all true Beleevers to know, *Qualis ſit Deus*, What manner of God the true God is, which is the ſecond circumſtance.

The third and laſt followes: *Que ſit ejus voluntas*: What the will of God is. Now concerning this, you muſt know, that in God there is ſaid to be a two-fold will: *Voluntas beneplaciti*, and *Voluntas ſigni*; as the Schoole-men diſtinguiſh it: that is, the will of Gods good pleaſure, and the will of the ſigne of it; or an antecedent and a conſequent will; as ſome of the Fathers: or an omnipotent and powerfull will, and a will leſſe powerfull; as S. *Auguſtine*: or an abſolute will, and a will conditionall; as others. All which diviſions teach us (as a learned Doctor of our owne Church hath in former times well obſerved) that there be parts, ſome revealed, ſome ſecret, of that; which yet is no more divers or many, than it is poſſible for the eſſence of the Godhead to be more than one: not that he is contrarie in his will, but that his will as yet is not wholly revealed. So farre hee. Dr. *Covell.*

Now the firſt part of this will, that is, the ſecret and reſerved part, is ſhut up within the cloſet of Gods owne ſacred boſome: as the Ark that muſt not be pried into: the mountaine, that neither man nor beaſt may preſume to touch: the brightſome Sunne, that with the rayes

1 Sam. 6. 19. Numb. 4. 20. Exod. 19. 13.

rayes of his glorious luſter, dazles the eyes of curious beholders:
Prov.30. 19. the way of an Eagle in the aire, and the path of a ſhip in the waters, whoſe track may not be eſpied, nor enquired after; but only admired and adored afarre off. For of this, hath God pronounced, *O homo, tu quis es? Rom.9.20.* O man, who art thou that doeſt, that dareſt ranſack the bowels of my privie Councels? ſeeing my judgements are like a great deepe: as *Pſal.36.6.* that is, ſo deepe, ſo bottomleſſe, as that they are not to be ſounded or fathomed by thy ſhallowneſſe. The other part of Gods will is open and revealed, divulged and proclaimed in a full Court and aſſembly of men and Angels to all the world: and that is his will revealed in his Word. And this challenges and exacts, both a diſtinct knowledge, and an entire obedience; yea therefore our knowledge, that it may be obeyed: for as affected knowledge in the former is dangerous; ſo affected ignorance in this latter is damnable.

Now then, if we muſt doe this revealed will of God, then likewiſe know it, yea and know God too, in and by it, as well as by his attributes, or any other his works whatſoever: otherwiſe without this
Epiſt.4. latter, it is impoſſible to attaine unto the former. For, *Qui Deum neſcitis, viam ejus quomodo noviſtis?* ſaith S. *Ambroſe:* If you doe not know God, how can you either know the will, or walk in the wayes of God? And therefore God himſelfe, upon his reconciliation, and promiſe of a new covenant with his people Iſrael, tels them, firſt that hee will put his Law in their inward parts, and write it in their hearts: and then as a confirmation of the ſaid covenant, hee addes: That they ſhould not need to bid one another to know the Lord: For they ſhall all know me (ſaith hee) from the leaſt of them to the greateſt of them, *Ierem.31.33,34.* which is as much as if hee ſhould have ſaid; That untill men know God, they cannot have his Law written in their hearts: and ſo neither ſubmit their underſtanding to the beleefe and knowledge of it, for matter of doctrine; nor ſubject their wils and affections to the obedience and practice of it in their lives & converſations. And therefore for theſe reaſons before expreſſed, let us be perſwaded to uſe our beſt diligence and endevour to attaine unto the knowledge of the three former circumſtances concerning God. For this is life eternall, that men know thee, the onely true God, and whom thou haſt ſent Jeſus Chriſt, ſaith our Saviour himſelfe, *Ioh.17.3.* From whence learned *Zanchy* our Proteſtant Schoolman inferres, that if it be life to know God, it muſt needs be no leſſe than death, not to know him, or to be ignorant of him.

To

To conclude then: as a curious ſearching into thoſe ſecrets of God, which are not revealed, ſerveth but to breed a contempt of thoſe things which are revealed unto us; in regard whereof, it is greater pietie to beleeve them, than to ſtrive to know them: ſo on the other ſide, to be abſolutely either ignorant or careleſſe of thoſe things that concerne us, and which God hath revealed unto us, is a plaine evidence of our ſloth, and negligence of our owne ſalvation. In the former whereof, it is not ſo much to be lamented, that wee ſearch and cannot comprehend; as that in the latter, wee might comprehend, if wee would but take the paines to ſearch. For, *Qui quærunt invenient:* They that ſeeke ſhall finde, *Matth.*7.7. even the knowledge of the true God and of his wayes.

Now then God hath revealed and made himſelfe knowne to his Church and children after a three-fold manner, *viz. Operando, Loquendo, Spirando,* that is, by his works, words, and Spirit; by his works in the creation, and conſervation of the world: by his Word in his holy Scriptures; by his holy Spirit, in teſtifying to our ſpirit, by his ſecret working and inſpiration in our hearts and ſoules, not onely that hee is God, but that he is our God alſo in particular, ſo that wee may and muſt relye and depend upon him, and none but him, upon all occaſions whatſoever.

Now theſe heads are too large and long to be handled to the full, by way of Catechiſme: and therefore for this time, you muſt be ſatiſfied with that, which the words of our Creed teſtifie, and declare concerning him; that is, That he is the Father Almightie, Maker of Heaven & Earth. *Vide Act.*17.24. And here you ſee, that the firſt attribute or title, that is given unto God, is, that he is called Father. *I beleeve in God the Father,* &c. And that may be in this place, in a two-fold reſpect. Firſt, in reſpect of creation; and ſo he is the Father of the world, and all that is therein, and therefore here is ſubjoyned, *Maker of Heaven and Earth:* Secondly, in reſpect of naturall generation; and ſo hee is the father of Jeſus Chriſt alone. And therefore followes that, *And in Ieſus Chriſt his onely Sonne.* Concerning the firſt, it is ſaid by the Prophet, Have we not all one Father? hath not one God created us? *Mal.* 2.10. And againe, Is not hee thy Father that hath made thee? *Deut.* 32.6. And not onely of man, but of all other things he is ſaid to be the Father by creation, as in the booke of *Iob:* Who is the father of the raine, or who hath begotten the drops of dew? out of whoſe wombe came the ice, or who hath ingrendred the froſt of Heaven? *Iob* 38. 28,29. thereby inſinuating that God only is the father of theſe things:

and therefore well may wee ſay, *I beleeve in God the Father.* But moſt eſpecially in regard of his naturall fatherhood to his Sonne, and our Saviour Jeſus Chriſt, whom he did beget in the womb of eternitie, before all worlds, according to that of the Pſalmiſt; *Ex utero ante lucifferum genui te*; as the Vulgar Latine reads it, *Pſal.* 110.3. that is, I have begotten thee in my womb before the morning light: or in the words of *Eſay*, Before the day was, I am. To which purpoſe S. *Auguſtine* doth here take occaſion wittily to obſerve againſt the Arrians: *Quod cum Dei Patris, nomen in confeſſione conjungitur*: That when the name of Father, is in this Creed and Confeſſion of faith, joyned unto the name of God: *Oſtendit, quod non antea Deus eſſe cœpit & poſtea Pater: ſed ſine ullo initio, & Deus ſemper eſt, & Pater eſt*: It ſhewes (ſaith he) that God was not firſt and Father after, but that without any beginning, even from all eternitie, hee was both God and Father: and therefore it is ſaid: *I beleeve in God the Father*: ſo that when thou heareſt God ſtiled *Father*, acknowledge, confeſſe, and beleeve, that he hath a Sonne truly begotten; in regard of whom hee is as truly and juſtly called Father, as hee that poſſeſſeth any thing is called an Owner, or hee that rules over any thing is called a Lord. So that the word Father in this place, is a word of a deep and ſecret myſterie. The word onely and truly being the Sonne, where God in this ſenſe is the Father. And therefore ſaith S. *John*; In the beginning was the Word, and the Word was with God, and the Word was God, *Ioh.* 1.1. God of God, light of light, verie God of verie God, begotten of his Father before all worlds: as the Nicene Creed profeſſeth.

Neither let any be ſo ſaucie, as to enquire how this Father could, or did beget this Sonne (as Saint *Auguſtine* goes on) ſeeing the verie Angels thereof are ignorant: and it is a ſecret not revealed to the Prophets. Whence *Eſay* cries out, *Generationem ejus quis enarrabit?* Who ſhall declare his generation? *Eſay* 53.8. And therefore let it not enter into our cogitations, how this or that can be effected, or come to paſſe, but onely beleeve; ſeeing the next word tels us, that God is Almightie: and therefore if he be Almightie, nothing can be unpoſſible unto him. *I beleeve in God the Father Almightie.* And that hee is Almightie, that is, able to doe whatſoever he will, yea and more than hee will too, it is manifeſt as well by his words as by his works. By his word firſt; as where he declares as much of himſelfe by his faithfull ſervant *Abraham*, ſaying; I am God all-ſufficient, or Almightie, *Geneſ.* 17.1. And againe, I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, even the Almightie,

Almightie, *Revel.*1.8. And as his Word thus declares him, in the firſt and the laſt books of the ſame, and indeed all over it; if proofe were wanting; ſo his works ſpeake the like of him, even from the verie beginning to the ending of the ſame booke. And in particular, where they expreſſe him to be the Maker of Heaven and Earth: that is, of all things the univerſall world doth containe, as well above as below; as well heavenly as earthly; as well ſpirituall as corporall. Which is eſpecially in the firſt of Geneſis, but ſeconded and confirmed in many paſſages and places of Scripture beſides: as in the Pſalmes: When I behold (ſaith *David*) thine heavens, even the works of thy fingers, the Moone & the Stars which thou haſt ordained: and how thou haſt made man little lower than thy ſelfe, and crowned him with glorie and honour: Thou haſt made him to have dominion over the works of thy hands, &c. *Pſal.*8. all over the Pſalme. To which purpoſe ſee alſo Acts 17. about verſ. 24. and ſo forward: which made Saint *Auguſtine* to crie out unto him; *Omnipotens manus tua ſemper una & eadem, creavit in cœlo Angelos, in terra vermiculos, non ſuperior in illis, non inferior in iſtis:* that is, The ſtrength or power of thy hands is omnipotent, yea, and alwayes one and the ſame; which as it created the glorious Angels in heaven, ſo likewiſe the little wormes in the earth: neither is it any whit greater in thoſe, or leſſer in theſe: but, *Deus ita artifex magnus in magnis, ut non ſit minor in minimis:* But his power and might appeares as much in the leaſt, as in the greateſt of his creatures.

And this may ſerve firſt to ſtrengthen us in our faith, and truſt to God, and to make us with the more confidence to have recourſe unto him, by prayer and ſupplication, becauſe wee know and beleeve that he is Almightie: and therefore as the Leaper ſaid; Maſter, if thou wilt, thou canſt make mee cleane, *Matth.*8.2. So we may be ſure, that what promiſes of mercie or goodneſſe ſoever the Lord hath made unto us in his word, he will make good in his due time: becauſe wee beleeve, hee which hath promiſed is able to doe it; as S. *Paul* ſpeakes, *Rom.*4.21.

Secondly, this teaches us alſo, that as God is able to ſuccour us, and provide for us, becauſe Almightie: ſo likewiſe to defend us, that no enemie, ghoſtly or bodily, is able to prevaile againſt us to our deſtruction or confuſion. And therefore that in all our troubles we put our whole truſt and confidence in him and his mercie, as well for the ſalvation of our ſoules, as the preſervation of our bodies: this being the victorie that overcommeth the world, even our faith, ſaith S. *Iohn*, 1 *Iob.*5.4. And indeed, this is the true and proper ſenſe of this Article:

I beleeve in God the Father Almightie, that is, I doe depend and put my truſt in him: for as S. *Auguſtine* (whom I undertooke at the firſt to follow, eſpecially in this diſcourſe) hath rightly obſerved, the article doth not ſay, *Credo Deo,* or *Credo Deum,* but onely *Credo in Deum,* that is, it doth not ſay, I beleeve God, or I beleeve that there is a God: but onely, *I beleeve in God.* For to beleeve God, is to beleeve that what God ſayes is true, which many wicked men and verie reprobates may doe: againe, to beleeve that there is a God, and that hee that made heaven and earth, is that God: *Hoc & dæmones poſſunt:* why even the verie Devils doe the ſame: *Credere vero in Deum, ſoli noverunt qui diligunt illum:* but to beleeve in God, they only know how that love him, and are become the children of God, by the grace of adoption, and by their faith and beleefe in God: and therefore becauſe they doe truly and ſincerely love God, they are emboldened to ſay, *I beleeve in God the Father Almightie, Maker of Heaven and Earth,* &c.

And here I might take occaſion to ſhew you, how that in this little Prepoſition, *In,* this ſmall word conſiſting of two of the ſmalleſt letter, *i, n,* doth conſiſt the whole ſumme and ſubſtance of our Chriſtian Religion. *Tota pietas totuſque Dei cultus atque religio:* as *Zanchius* ſpeaketh. For who ever did truly and uprightly worſhip and ſerve God, but out of truſt in God? who ever did awfully and filially feare God, but becauſe he did truſt in God? who ever did unfainedly and ſincerely love God, but it proceeded from his truſt in God? who ever did make conſcience of his wayes, by avoyding and declining evill, but through hope and truſt in God? who ever was carefull to obey God, and walk in the waies of God, by a Chriſtian converſation, but that he did beleeve & truſt in God? what makes the difference between Saints and ſinners, between the reprobate and the righteous, between *Iudas* & *Peter,* but only truſt & want of truſt in God? wherfore was the world, & all that therein is, at the the firſt created, but only to make men truſt in God? How came it by the fall of men and Angels to be corrupted, but onely becauſe they forſooke their truſt in God? and wherefore was it againe redeemed at the laſt, but onely to renew mens truſt in God? wherefore are all thoſe many and manifold bleſſings, *ſoli & poli,* as well of earth as heaven, conferred and beſtowed upon the children of God, but onely becauſe they truſt in God? and wherefore are all Gods curſes and heavie judgements, both of this world and that which is to come, inflicted upon the wicked and enemies of God, but onely becauſe they have refuſed to truſt in God? would wee then avoyd and decline the heavie wrath and vengeance of God, prepared for the Devill

Lib. 1. de Relig. cap. 13. pag. 256.

Devill and his angels, let us truſt in God; or would wee be inveſted with the glorious liberty of the ſons of God, and made partakers of the plentious redemption that is in Chriſt Jeſus: why then let us truſt in God. *Credere Deum*, to beleeve that there is a God, cannot doe it; for this the devils doe beleeve, and yet they tremble. *Credere Deo*, to beleeve that God is juſt and true, comes likewiſe ſhort of it, for this the wicked may doe, nay, they ſhall doe, not onely beleeve, but finde and feele too, the truth of Gods judgements and threatnings againſt them for their ſins, to their greater terror and confuſion. But *Credere in Deum:* This little Monoſyllable, *In*, added to it, only ſhall and can effect it.

Loe, here then is the little cloud that aroſe out of the ſea, no bigger than a mans hand; out of which, notwithſtanding, did fall a great raine, 1 *Reg.* 18. 44, 45 verſes. Loe here is the little well, that grew into a great river, and flowed over with great waters, *Eſther* 10. 6. in the *Apocripha*. Loe here not only the Iliades, but the Odiſſes too of Homer; nay, the workes and writings of the whole world, as well ſacred as prophane, within the ſhell of a nut: For what good uſe is to be made of them all, but only to cauſe men to truſt in God? which ſervice, if they doe not in ſome ſort or other promote and advance forward. They ſhall burne in the end like ſtubble, and vaniſh like chaffe before the face of the winde, as being lighter than ſmoak or vanitie it ſelfe. If then the Goſpell of our Lord and Saviour Jeſus Chriſt, may fitly be counted and called the *Compendium* of the whole Bible, and this the Apoſtles Creed, the abridgement of the Goſpell: then likewiſe our little, *In*, here; may not unfitly be ſtiled the epitome of the Creed. For whereas there may be ſaid to be two parts of the Creed, *viz.* A dutie required, and rewards propoſed for the faithfull diſpatch and performance of the ſaid dutie: This, *In*, doth fully performe the dutie, in beleeving in the Father, in the Son, and in the Holy Ghoſt; and ſo conſequently, not only intitle us to, but inveſt us with the rewards, (and they are rich rewards too) by making us members of the holy Catholike Church, and partakers of the Communion of Saints, forgiveneſſe of ſins, reſurrection of the body, and life everlaſting. And therefore if wee were wont to wonder, when wee were children and ſchoole-boyes, at the dexteritie of him, that could write the *Pater noſter* within the compaſſe of a penny (pardon the lowneſſe of the compariſon) then much more may we now admire the infinite wiſdome of God, that could contrive the whole ſubſtance of his owne will, & our worſhip, into ſo ſmall a volume as two ſmall letters; and yet this, as you have ſeene, is fully and at large performed. And this may ſerve to

checke and condemne our dulneſſe, and backwardneſſe in Gods ſervice; that having ſo ſmall a leſſon to learne, and to take forth, we are ſo long in learning it, and ſo hardly brought to put it in practice and execution. For who is there that truly beleeveth and putteth his truſt in God, as it behoveth a Chriſtian man to doe? But ſome put their truſt in chariots, and ſome in horſes, as the Scripture ſpeaketh: Some in the ſtrength of their owne armes, and others in the invention of their own braines; ſome in the fatneſſe of their owne fields, and fertilitie of their owne ſoyles; and others in their owne policies, in their owne paines, in ſo much as they offer ſacrifice to their nets, and burne incenſe to their yarne; as the Prophet complaineth of them, *Habacuk* 1. 16. So that we may juſtly take up *Davids* complaint, and ſay: Loe theſe are the men that take not God for their ſtrength, but truſt to the multitude of their riches, &c. *Pſal.* 52. But theſe are but vaine things for vaine men to put their truſt in: which made *Job* to proteſt againſt ſuch vain confidence, ſaying, If I have made gold my hope, or ſaid to the wedge of gold, Thou art my confidence, *Job* 31. 24. As knowing that, *Sperando perierunt, qui ſic ſperant*: ſuch hypocrites hope ſhall periſh: as himſelfe may be ſaid to tranſlate it, *Iob* 8. 13. Yea their confidence ſhall be cut off, and their truſt ſhall be but as the houſe of a Spider: They may well leane upon their houſe, but it ſhall not ſtand: yea, though they hold faſt by it, yet ſhall it not indure, as there followes, verſes 14, 15. For curſed is that man that truſteth in man, and maketh fleſh his arme, and with-draweth his heart from the Lord, *Ierem.* 17. 5. And therefore *Salomon* adviſeth us to truſt in the Lord with all our heart, and not leane ſo much as to our owne wiſdome, *Prov.* 3. 5. For bleſſed are all they, ſaid *David*, that truſt in him, *Pſal.* 2. 12. Which if it be ſo (ſaith S. *Auſten*) that they are bleſſed that truſt in the Lord: *Tunc miſeri ſunt qui confidunt in ſe*: They muſt needs be wretched and miſerable that truſt only to themſelves; as the juſticiaries, and all that boaſt of their owne righteouſneſſe doe. But S. *Paul* ſaith, *Qui gloriatur, in Domino glorietur*: He that boaſteth, let him boaſt in the Lord, 1 *Cor.* 1. *vltimo*. For as S. *Auguſtine* goes on: *Nihil in te placet Deo, niſi quod habes ex Deo, &c.* There is nothing in man that can be or is acceptable unto God; but that which he hath received from God: and therefore ſeeing there is no good thing in man, but what he hath received from God: Why doth he glory, as though he had not received it, 1 *Cor.* 4. 7. Seeing then there is nothing in man, whether our ſelves or others, worthy of our truſt or dependance on him; let us be perſwaded, as well for the ſalvation of our ſoules, as the preſervation of our bodies, to take faſt hold of

of our former prepoſition, *In*, and to ſay with the holy Apoſtles in this place, *Credo in Deum &c.*

I might be much more plentifull in uſes on this ſubject; but that I promiſed and intended brevitie: and therefore this ſhall ſuffice.

Luther ſaid well, that there was much Divinitie in Pronounes. And here you ſee, that there is ſome alſo, and that not a little, even in prepoſitions.

And in Jeſus Chriſt his only Sonne our Lord, &c.

WHere we may firſt obſerve, as S. *Auguſtine* ſpeaketh, *Quomodo in Patrem, ſic & in Filium credendum eſt:* That as we are to beleeve and put our truſt in God the Father: as I ſhewed unto you the laſt day: ſo likewiſe are we to doe the like in the Son too. *And in Ieſus Chriſt his onely Sonne* &c. which ſhewes him to be God as well as man, becauſe we are to put our truſt and beliefe in none but only God. And therefore, *Si Deus non ſit Filius, ſed creatura; non ergo colendus, nec adorandus*; as the Father goes on. If the Son were only man, and not God, hee were not to be worſhipped and adored; neither were we to invocate and call upon his Name, no nor yet to beleeve and put our truſt in him; but being God of the ſubſtance of his Father, as the Nicene Creed profeſſeth: The God-head of the Father, of the Son, and of the Holy Ghoſt, being all one, the glory equall, the Majeſtie coeternall, as *Athanaſius* Creed hath it: therefore we muſt worſhip this one God in Trinity, and Trinity in Unity, neither confounding the Perſons, nor dividing the ſubſtance; and as we ſaid, I beleeve in God the Father, ſo likewiſe muſt we ſay, I beleeve in God the Son; yea, and in God the Holy Ghoſt too: as I may have occaſion to ſhew more at large, if I ever come to the handling of that Article, *I beleeve in the Holy Ghoſt.*

Now this doctrine of beleeving in the Son, and of his God-head, and the like, teaches us with the more confidence and boldneſſe to rely and depend upon him in the matter of our redemption, and to have recourſe unto him in any our neceſſities and troubles, whether of body or ſoule; becauſe he is God, and therefore able to accompliſh and bring to paſſe whatſoever he hath undertaken, and findes to bee neceſſary and needfull for us. And indeed to whom elſe ſhould we goe, as Saint *Peter* ſaith; ſeeing he only hath the words of eternall life, *Joh. 6. 68.* And therefore, Come unto me, ſaith he himſelfe, all yee that are hea-

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vie laden, and I will refreſh you and eaſe you, *Matth.* 11. 28. But this doctrine and uſe comes to be handled almoſt in every Sermon, and therefore I proceed. *And in Ieſus Chriſt his only Sonne our Lord.* Where you ſee the next circumſtance is the two names of this ſacred Perſon, that we profeſſe to put our truſt and beleefe in; firſt Jeſus, then Chriſt. *And in Ieſus Chriſt.*

His firſt Name Jeſus, was the name appointed him by the Angell *Gabriel*, which was Gods meſſenger ſent unto his Mother, the Virgin *Mary*, before hee was conceived in her wombe, *Luke* 1. 31, 32. where it is ſaid by him unto her, Feare not *Mary*, for thou haſt found favour with God: and behold thou ſhalt conceive in thy wombe and bring forth a Son, and ſhalt call his name Jeſus: The reaſon alſo of the Name being ſet downe in Saint *Matthewes* Goſpell, *viz.* becauſe hee ſhall ſave his people from their ſins, *Matth.* 1. 21. For the word indeed ſignifieth a Saviour and Deliverer; and therefore is a name fitly given to our Lord Chriſt; becauſe the worke of our ſalvation both from ſin and puniſhment, is wholly and onely wrought by him. Wholly, becauſe, as the Apoſtle ſaith, He is made unto us of God, Wiſdome, and Righteouſneſſe, and Sanctification, yea, and Redemption too, 1 *Cor.* 1. 30. And therefore he is able alſo to ſave them to the uttermoſt, that come unto God by him; ſeeing he ever liveth to make interceſſion for them, Hebr. 7. 25. Yea, and only too: For there is no ſalvation in any other, neither any other name under heaven whereby men can be ſaved, *Acts* 4. 12. And therefore he ſaith of himſelfe, I am the way, the truth, and the life, and no man commeth to the Father but by me, *Ioh.* 14. 6. So that he that beleeveth in the Son hath everlaſting life; and hee that beleeveth not the Son, ſhall not ſee life, but the wrath of God abideth on him, *Ioh.* 3. 36. Becauſe as there is but one God, ſo but one Mediatour betweene God and men, the man Chriſt Jeſus, 1 *Tim.* 2. 5. So that he may juſtly ſay, as in the Prophet, *Torcular calcavi ſolus*, I have troden the wine-preſſe alone, and of all the people there was none with mee, *Eſay* 63. 3. For howſoever there have beene many *Ieſuſſes* in ancient times, as *Ieſus* or *Joſhua* the ſon of *Nun*, *Moſes* ſucceſſour, *Acts* 7. 45. *Ieſus* the ſon of *Joſedecke*, *Eccluſ.* 49. 12. *Ieſus* the ſon of *Syrach*, *Eccluſ.* 50. 27. alſo *Ieſus*, one of Saint *Pauls* work-fellowes, called *Juſtus*, *Coloſſ.* 4. 11. And theſe, or ſome of theſe, have had their names alſo given them by reaſon of ſaving and delivering: yet their deliverances have not beene like this; from which, this IESUS, the Sonne of God, which we profeſſe here to beleeve in, doth deliver thoſe that put their truſt in him: But their deliverance have beene onely corporall,

this

this ſpirituall, theirs temporall; this eternall, theirs from bondage, ſlavery, or ſome preſſures of the body; this from the moſt dangerous and fearfull ſin and ſickneſſe of the ſoule. He ſhall deliver his people from their ſins; *ut ſupra.* And therefore as I can never be weary of writing or ſpeaking of this ſaving Name *Jeſus*; but when I thinke I have written and ſpoken enough, could enter into a new diſcourſe of it, and begin againe: ſo be you never weary of hearing, reading, and beleeving in it: ſeeing that through this Name, all that beleeve in him ſhall receive remiſſion of their ſins, as all the Prophets witneſſe; as it is ſaid, *Acts* 10.43. yea, and rejoyce in it too; ſaying with Saint *Auguſtine, O Jeſu nomen dulce, nomen delectabile, nomen comfortans:* O how ſweet, how delightfull, how comfortable is thy ſaving name Jeſus unto mee. For here is fuell indeed to kindle the fire and feed the flame of joy to keepe it ever burning on the altar of our hearts, that we can ſay, I beleeve in Jeſus, *i. e.* the only Son of God, and Saviour of the world. This is that joy, which when we have once truly entertained, no man can take from us, as our Saviour himſelfe ſaith, *Ioh.* 16.22. wherewith compare what pleaſure ſoever, and it is but griefe; all ſweet is ſowre unto this, and there is nothing that may delight, but it ſeemes troubleſome and offenſive in reſpect of this, as devout S. *Bernard* hath well obſerved. But this is *odor ſanitatis*, ſaith the Apoſtle, a ſweet ſmelling ſavour unto God, *Epheſ.* 5.2. *Dulcedo animæ & ſanitas oſſium*, ſaith *Salomon*, Sweetneſſe to the ſoule, and health to the bones; as *Prov.* 16.24. which makes the very lips gratious, and the feet pretious of thoſe that bring but the tidings of it, ſaith the Propher, *Mel in ore, melos in aure, jubilum in corde*; As hony ſweet unto the mouth, as melody pleaſant to the eare, and a jubile triumph to the heart; ſo that, *nil canitur ſuavius, nil auditur jucundius, nil cogitatur dulcius quam Ieſus Dei Filius*, ſaith an ancient Hymne of the Church; there is nothing ſung that is ſo ſweet, nothing heard that ſo much delighteth, nothing thought on that is ſo pleaſant as is this the name of Jeſus, the Son of the moſt high God. And here I might take occaſion to ſpeake of the publike rejoycing of this time, for the birth of this our Saviour Jeſus, and ſhew you, as *Leo* ſaith, how that *non fas eſt locum eſſe triſtitiæ ubi natalis eſt vitæ*; at the comming and birth of life, there ought to be no mourning, as in the dayes of death no man being ſecluded, excluded from the partaking of the publike joy of this time: but that the righteous ought to rejoyce, *quia appropinquat ad palmam*; becauſe he drawes neere to the reward of his well doing, and the ſinner may rejoyce, *quia invitatur ad veniam*; becauſe he is offered a pardon for his ill doing: but I forbeare to proceed

ceed any farther in this way, becauſe it belongs rather to the Preacher than the Catechiſt thus to handle it; onely before I end this point, I am bold to invocate this our ſweet Saviour, that *propter ſemetipſum erit nobis Jeſus*, even for his owne names ſake he will be pleaſed to ſave us from our ſins, by granting us ſo much faith and truſt in him, that wee may rely wholly upon him, and none but him, for the ſalvation of our poore and ſinfull ſoules; for if we ſhould miſſe of him, our bleſſed Saviour and Redeemer, it were better for us a thouſand wayes that wee were dogs or toads, than men, for death to them is the end of all their woe, but the death of a man without a Saviour, is but the beginning of all his miſery and unhappineſſe, to endure for ever and ever; and therefore let us ſtill be ſure to beleeve in Jeſus.

And in Ieſus Chriſt: Where yee ſee that our Saviour, our Deliverer, our Mediator and Meſſias, is not knowne altogether by the name of Jeſus, but ſometimes alſo by the name of Chriſt: and therefore Saint *Matthew* ſtiles his Booke, The Booke of the Generation of JESUS CHRIST, *Matth.*1.1. And S. *Paul* ſaith, that Jeſus Chriſt is come into the world to ſave ſinners, 1 *Tim.*1.15. And the Apoſtles here teach us to ſay, *I beleeve in Ieſus Chriſt:* So that Jeſus may be ſaid to be his proper name, and Chriſt his *Nomen appellativum*, or Sir-name, as *Tertullian* ſpeakes; or Jeſus his name of Nature, and Chriſt of perſon, place or dignity, as other Divines: for as I have ſhewne before, as his name Jeſus ſignifies to ſave and deliver, intimating his nature; ſo his name Chriſt, ſignifies Meſſias, or Anointed, intimating his Office, which is to be anointed with the oyle of gladneſſe above his Fellowes, as the Pſalmiſt ſpeaketh. And therefore *Andrew* ſaid unto his brother *Simon* concerning him; we have found the Meſſias, which is by interpretation the Chriſt, that is, the Anointed one, *Ioh.*1.41. And the woman of Samaria ſaid, I know well that Meſſias ſhall come, which is called Chriſt, *Ioh.*4.25. Now the reaſon of this name is, becauſe as the three great Officers of the world in former times, *viz.* King, Prieſt, and Prophet, were wont to be made by anointing; ſo hee being to beare theſe three parts in his owne perſon, for the benefit of his Church and choſen, was likewiſe to be anointed by the Holy Ghoſt, and indeed to be called, *o Chriſtos*, the anointed, as by way of excellencie above all that were anointed before him, or ſhould be ever after him.

Now if you deſire prooſes that theſe three Officers were conſecrated and made by anointing, attend to that which followes: Firſt, Kings were ſo made, for ſo ſaid God to *Samuel*, when he had choſen *David* to be King, Ariſe, anoint him, for this is he, 1 *Sam.*16.12. And ſo *Salomon*,

mon, concerning whom, his Father *David* ſaid, Let *Zadock* the Prieſt, and *Nathan* the Prophet, anoint him their King over Iſrael, and blow yee the trumpet, and ſay, God ſave King *Salomon*, 1 *King.* 1.34. And indeed the firſt King of all that Nation *Saul* himſelfe was ſo ordained, as it is ſaid, That *Samuel* tooke a violl of oyle and powred it upon his head, and kiſſed him and ſaid, is it not becauſe the Lord hath anointed thee to be captaine over his inheritance? 1 *Sam.* 10.1. Thus much for Kings.

Secondly, Prieſts were alſo ſo made, for God commanded *Moſes* to conſecrate *Aaron* to that Office, ſaying, Thou ſhalt take the anointing oyle, and powre it upon his head, and anoint him, *Exod.* 29.7. And in the third Chapter about the 23. verſe, it is ſhewed how that anointing oyle ſhould be made too, even of principall and coſtly ſpices, as is there to be ſeene: And therefore *David* cals it the precious oyntment upon the head, that ran downe upon the beard, even *Aarons* beard, and went downe to the skirts of his clothing, *Pſal.* 133. 2.

Thirdly, Prophets likewiſe, and *Eliſha* the ſon of *Shaphat* ſhalt thou anoint to be a Prophet in thy roome, 1 *Reg.* 19.16. And therefore ſaith *David*, Touch not mine anointed, and doe my Prophets no harme, *Pſal.* 105.15. So that our Lord and Saviour Jeſus Chriſt being to become all theſe unto us, and that after a more excellent manner hee is called the Chriſt, or anointed, as I ſaid before; For God, even his owne God hath anointed him with the oyle of gladneſſe above his fellowes, ſaith *David*, *Pſal.* 45.7. yea, even above them, for their offices laſted only during the time of this life, and in ſome of them not ſo long, but Chriſt is anointed to be an everlaſting King, Prieſt and Prophet over his Church, even for ever and ever. A King firſt to protect us, ſo ſaith *David*, I have ſet my King upon my holy hill of Sion, *Pſal.* 2.6. for the Lord ſhall give him the Throne of his Father *David*, and hee ſhall reigne over the houſe of *Iacob* for ever, and of his Kingdome there ſhall be no end, *Luke* 1.32, 33. For all power is given unto mee both in heaven and in earth, ſaith he himſelfe, *Mat.* 28.18. Secondly, a Prieſt, to offer up even himſelfe a ſacrifice upon the Croſſe for our ſins; as in the Pſalme, The Lord hath ſworne and will not repent, Thou art a Prieſt for ever after the order of *Melchiſedecke*, *Pſal.* 110.4. yea, becauſe he continueth for ever, he hath an unchangeable Prieſthood, *Heb.* 7. 24. who needeth not daily, as thoſe high Prieſts, to offer up ſacrifice for his owne ſins firſt, and then for the people, for this hee did once when he offered up himſelfe, as there followes verſe 27. ſee alſo the ninth Chapter of the ſame Booke, to the ſame purpoſe, verſ. 24, 25. &c.

And thirdly, a Prophet, to teach and inſtruct us in the way of godlineſſe and ſalvation, for of him was it ſaid, I will raiſe them up a Prophet among their brethren like unto thee, and I will put my words into his mouth, and unto him ſhall they hearken, *Deut.* 18. 15, 18. Yea, the Spirit of the Lord is upon mee, ſaith the Prophet *Eſay* of him, becauſe he hath anointed me to preach good tidings to the meek, to bind up the broken hearted, *Eſay* 61. 1. And therefore it is likewiſe ſaid of him, This is my beloved Son in whom I am well pleaſed, heare yee him, *Matth.* 17. 5. And therefore ſeeing he is thus anointed to become all theſe things unto us, let us faithfully beleeve and put our truſt in him, in this anointed one, and we alſo in an inlarged ſenſe ſhall be made with him, and by him, ſpirituall Kings, Prieſts and Prophets our ſelves, for he being Prince of the Kings of the earth, and loving us, and waſhing us from our ſins in his bloud, hath made us alſo Kings and Prieſts unto God his Father, *Revel.* 1. 5, 6, verſes. Firſt, Kings to beare rule over our owne hearts, and to maſter our owne rebellious thoughts, wils, and affections, that ſo ſin may not reigne in our mortall bodies, nor we obey it in the luſts thereof, as Saint *Paul* ſpeaketh, *Rom.* 6. 12. but as kings and conquerours may fight a good fight, and overcome the corruptions of our owne hearts, that without reſiſtance will in the end deſtroy our ſoules. Secondly, Prieſts to offer up to God many ſpirituall ſacrifices: As firſt of Prayer, for ſo ſaith *David*, Let my prayer be directed in thy ſight as incenſe, and the lifting up of mine hands as an evening ſacrifice, *Pſal.* 141. 2. Secondly, of thankſgiving, as the Apoſtle, Let us therefore by him offer the ſacrifice of praiſe alwayes to God, that is, the fruit of the lips, *Hebr.* 13. 15. Thirdly, of Almes, which is an acceptable ſacrifice, and pleaſing unto God; as the ſame Apoſtle affirmeth in the very next verſe, *viz.* 16. And therefore S. *Paul* elſe-where calleth an offering and contribution of the Saints, an odour that ſmelleth ſweet, and a pleaſant and acceptable ſacrifice unto God alſo, *Phil.* 4. 18. Fourthly, of broken and contrite hearts and ſoules unto the Lord, which, as *David* ſaith, are ſacrifices unto God, ſuch as he will not deſpiſe, *Pſal.* 51. 17. And laſtly, to offer up our whole ſoules and bodies to the ſervice of God, as S. *Paul* exhorteth, ſaying, I beſeech you therefore brethren by the mercies of God, that you give up your bodies a living ſacrifice holy and acceptable unto God, which is your reaſonable ſerving of God, *Rom.* 12. 1. And after we have thus beene Prieſts in offering up all theſe pleaſing and acceptable ſacrifices unto God; we ſhall in the laſt place become Prophets alſo in applying that knowledge wee have to the benefit and good of others,

others, as S. *Peter* was commanded, when hee was converted himſelfe to ſtrengthen his brethren, *Luk.* 22. 32.

And therefore ſeeing wee have all theſe great and ſpeciall benefits and bleſſings by this anoynted one Chriſt Jeſus, let us comfort our ſelves, and rejoyce in this name too; accounting it the greateſt honour unto us, that could befall us, to be called and ſtiled Chriſtians according to it, for what is that elſe but anoynted ones, that is, men ſet apart and conſecrated to theſe high and honourable offices in the Church of God before expreſſed. And therefore let us be ſure to carrie our ſelves in our lives and converſations anſwerable to this name by our carefull performance of the former duties, leſt otherwiſe it be ſaid of us as of the Church of Sardis; Thou haſt a name that thou liveſt, but thou art dead, *Revel.* 3. 1. But if wee walke worthy of this name, which we have taken upon us, why then we have great cauſe to comfort our ſelves and rejoyce in it, as *Theodoſius* the Emperour did, who thanked God more for that hee was a Chriſtian, than for that hee was an Emperour; becauſe (as he ſaid) the glorie which he had by the one would vaniſh, but the benefits he enjoyed by the other, hee knew would continue for ever: and this ſufficeth for the two names, as they are diſtinguiſhed, firſt Jeſus, then Chriſt.

One obſervation more from them, as they are conjoyned, and then I have done, and that ſhall be this, that *Jeſus* is an Hebrew, and *Chriſt* a Greeke name, which may intimate unto vs, that hee came into the world, as well to be a light unto the Gentiles, as to be the glorie of his people Iſrael, as old *Simeon* propheſied of him in his *Nunc dimittis*, *Luk.* 2. 32. The Greeke name *Chriſt* belonging to the Gentiles, and the Hebrew name *Jeſus* to the Jewes: ſo that now all nations may challenge an intereſt in the worlds *Meſſias*, none excluded, none exempted: for the whole world of people were anciently divided, but into theſe two names and nations, of Jewes and Gentiles. They only being termed Jewes, which were of the ſeed of *Abraham*; and all nations elſe, that derived not their pedigree from this line, were called and accounted by a more generall name, Gentiles; as might be plentifully proved out of many paſſages of the holy Scriptures, if it were a thing to be doubted or queſtioned. Now then (I ſay) in that the *Meſſias* being borne of Jewiſh parents and kindred, according to the fleſh, had yet a Gentile name conferred and beſtowed upon him, it ſhewes plainly (his verie names ſignificantly ſpeaking ſo much) that hee is come to be a Saviour and Redeemer unto all nations, even to the one as well as to the other, to the Gentile as well as to the Jew, bringing

ſalvation with him unto all men, as S. *Paul* ſpeaketh, *Tit.*2.11. which was verie happie and welcome newes brought into the world at the incarnation and birth of Chriſt: for before this time, the golden ſcepter of grace was not ſtretched forth to all nations, nor to all countries, nor the Chancerie Court of mercie holden generally in all the world, but in a corner as it were, and in one family or kindred of the Jewes alone, till the fulneſſe of time came, in which this Jeſus Chriſt was conceived of the Holy Ghoſt, and borne of the Virgine *Marie:* for from the calling of *Abraham* out of Urre of the Caldees, it was onely in that one family, increaſing ſometimes in Canaan, ſometimes in Ægypt, ſometimes in the wilderneſſe travelling; and laſt of all, in Canaan againe ſettled, where it grew till it had filled indeed that whole land: but yet ſtill it was confined within that nation and people of the Jewes, and within that little Kingdome of Canaan (which was ſcarce an handfull in reſpect of the whole world) whoſe Metropolitan Citie was Jeruſalem, the glorie and joy for the time of the whole earth; for there it pleaſed the great King of heaven and earth to reſide onely, and to keep his Court: therefore is Jeruſalem called the Citie of the great King, ſo that in Jewrie onely is God truly knowne and worſhipped; at Salem was his Tabernacle, and his dwelling at Sion, the place which he had choſen to put his name there; during all which time the Gentiles, that is, all nations, except the foreſaid Jewes or Iſraelites, were not in any generall account the people of God, but were parted from them with a wall of ſeparation, ſtrangers & aliens from the Common-wealth of Iſrael, and Covenants of Grace made with *Abraham* onely and his ſeed, ſuffered to live in the ſinfull ſtate of their inbred corruptions, to walke in the blindneſſe of their darkened underſtandings, without the knowledge of his Law, without all ſaving knowledge of himſelfe, without Chriſt the ground of hope, out of the Church the place of hope, without the Covenant the reaſon alſo of all our hope and beleeving. *ἄθεοι in hoc mundo,* without God in this preſent world, barbarous and bruitiſh, both in their minds and manners, as the Apoſtle drawes their character, *Epheſ.*2.12.

But Beloved, there was a fulneſſe of time ſet in the determined counſell of God, when this partition-wall ſhould be broken downe, and they ſhould againe become *utraque unum,* both Nations ſhould be made one, and the deſpiſed Gentiles, as well as the Jewes, be received into grace and mercie by a new Covenant: For I will call them my people which were not my people, and her beloved which was not beloved,

beloved, ſaith God by his Prophet, *Hoſ.*2.23. Yea, the people that walked in darkneſſe have ſeene a great light; they that dwell in the land of the ſhadow of death, upon them hath the light ſhined, ſaith another Prophet, *viz. Eſay* 9. 2. and to ſhew what light hee meanes, he ſubjoynes within a few verſes after, To us a child is borne, to us a Sonne is given, &c. *verſ.*6. So that this was from everlaſting decreed, that as God divided all Nations out of one roote, the firſt *Adam*, ſo to gather them againe under one head, Chriſt the ſecond *Adam*: that as by that one man came death over all, by a naturall propagation; ſo by this one, life and righteouſneſſe might abound to all by a ſpirituall regeneration.

And the accompliſhment of this decree is now in theſe dayes and times of the Goſpell, wherein our Jeſus Chriſt hath beene conceived of the Holy Ghoſt, and borne of the Virgin *Marie*: for now (as the former Prophet *Eſay* foretold) may the Gentiles flock and gather unto God from all Coaſts and Nations be they never ſo barbarous, never ſo ſavage, the flocks of Kedar, the Rams of Nebayoth, the Iles and ſhips of the Ocean, ſhall bring their ſonnes and daughters from farre, and they ſhall come night and day, thick as a cloud, and as Pigeons about their windowes, *Eſay* 60. For behold now the holy Citie, new Jeruſalem is come downe out of Heaven, and the Tabernacle of God is with men (men in generall) and he will dwell with them, *Revel.*21.2,3. and heaven is after a ſort on earth, by the preſence of God in his Church in the miniſterie of the Goſpell. And this Citie of God is built foure-ſquare, where the great King keepeth his Court of grace with open gates night and day, towards the foure coaſts & corners of the world, holding forth the golden ſcepter daily, to invite all that will come, & welcome all that doe come, of all kindreds, of all nations whatſoever: Which latitude and extent of Chriſts ſaving grace, as it was well and wittily obſerved by S. *Cyprian*, to be implyed in his name of the ſecond *Adam*; the Greeke letters whereof doe ſeverally ſignifie all the quarters of the earth, as A, Ἀνατολη, the Eaſt; Δ, Δυσις, or Δυσις, the Weſt; A, Ἀρκτος, the North; M, Μεσημβρια, the South: ſo likewiſe may it be raiſed, and that not unfittingly, neither from his two uſuall and ordinarie names here ſpoken of in the Creed, *Ieſus Chriſt*: *Ieſus* ſpeaking him a Saviour to the Jewes, and *Chriſt* Anoynted alſo for the Gentiles.

Well then, to draw towards an end of this point, let us now behold how true it is (yea and ever was, but yet now it appeareth more than ever) that there is no reſpect of perſons with God, but in everie nation

tion they that feare him, and worke righteouſneſſe, are accepted with him, as S. *Peter* ſaid, *Acts* 10.34,35. for in Jeſus Chriſt, neither circumciſion, nor uncircumciſion availeth any thing, but a new creature:

Tros Tiriuſque mihi nullo diſcrimine agetur: ſaith the Poet.

Neither Jew nor Grecian, bond nor free, male nor female, Barbarian nor Scythian, but they are all one in Chriſt Jeſus, as S. *Paul* ſaith, *Gal.* 3.28. As the river Nilus, running but within his owne ſeven channels, moyſtens but his owne banks, and the things that grow thereon; but overflowing the countrey at certaine ſeaſons, makes the whole land of *Ægypt* fruitfull as the garden of God: ſo the flouds of grace once flowing, eſpecially within the land of Canaan, made that onely the fruitfull land flowing with milke and honey, as the Scripture ſpeaketh of it. But as God once in ſevere judgement and truth, opened the windowes of Heaven, and rained downe a floud, that drowned and deſtroyed the whole world, except eight perſons, *Noah* and his family: ſo in this laſt age, wherein the everlaſting Goſpell is ſent to all nations, God hath in mercie and truth opened the windowes of Heaven, once more to raine downe that ſhowre of grace, that ſhall ſave all the world, except ſuch as have built themſelves a Babel, and encloſed themſelves wilfully within the wals of their owne works, that theſe waters of grace may not come at them; for ſurely there is ſalvation neare all them that feare him (ſaith the Scripture) that ſalvation may dwell in our land, yea, in all lands that this wide world containes. Was there ever then ſuch a golden age and world, as the Poets conceited and deſcribed;

Flumina jam lactis, jam flumina Nectaris ibant,
Flavaque de viridi ſtillabant ilice mella.

When as flouds of milke and Nectar flowed in everie ſtreet, in everie channell. Why ſurely ſuch have beene the poeticall fictions and conceits, whereas we have Propheticall truths, fore-ſpeaking far greater happineſſe under the Goſpell of God, and the Kingdome of Chriſt, when Chriſt himſelfe ſhall be the Shepherd of his people, to lead them in the paths of righteouſneſſe, that he may make them reſt in the freſh paſtures by the ſtill waters, *Pſal.* 23.1,2. Yea, when with joy all nations ſhall draw water out of the wels of ſalvation, as *Eſay* 12.3. And therefore for uſe and concluſion, Be joyfull in the Lord all yee lands, ſerve him with gladneſſe, and come before his preſence with a ſong, *Pſal.* 100.1. For now we that were no better than dogs before, may at the laſt feed on the crums that fall from our Maſters table, and we that have beene ruled but with an iron rod in the time of the Law, able to

breake all the kingdomes of the earth to powder, have now the golden ſcepter of grace ſtretched out over us, to guide us thorow the paths of righteouſneſſe in this world, unto the land of everlaſting happineſſe in the world to come. And therefore let us praiſe the Lord all wee Heathens, and ſing unto him all we nations, becauſe Jeſus Chriſt, that is, the Anoynted Saviour as well to us Gentiles, as to the Jewes, is conceived by the Holy Ghoſt, and borne of the Virgin *Marie:* and this ſufficeth for his two names *Ieſus Chriſt.*

It followeth: *His onely Sonne our Lord.* Where you ſee, that everie good Chriſtian profeſſes to beleeve, how that Jeſus Chriſt is firſt the Sonne of God: ſecondly, his onely Son: and thirdly, our Lord: of theſe in order. And firſt of the firſt, *his Sonne.* Firſt, he is the Sonne of God, which when you heare, Beloved, you muſt take heed that you doe not underſtand it onely as he was man, conceived by the Holy Ghoſt, and borne of the Virgin *Marie*; as followes afterward to be handled in the deſcription of his manhood, when we ſhall come to thoſe articles; for ſo he is uſually ſtiled the Sonne of man, as well as of God, but here he is to be beleeved the Sonne of God from the beginning, before ever he became man, or ever man was, or indeed before the world was. A Sonne, *Qui non in temporibus eſſe cœpit, ſed ante ſecula ſempiternus, incomprehenſibiliter à patre genitus:* as *Cyril* ſpeakes: Which had not his beginning in tranſitorie and fleeting time, but was begotten by his Father before all worlds, as it is in the Nicene Creed; God of God, light of light, verie God of verie God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made, as there followes: ſo that as the Father is eternall, ſo is the Sonne eternall too, as ſaith *Athanaſius* in his Creed.

Now if any ſhould be inquiſitive to know, *Quomodo æternus æternum*, as S. *Auguſtine* ſpeakes, how one eternall ſhould beget another, ſeeing according to our naturall reaſon, that which begets is before that which is begotten; I might anſwer, as in my former Catechiſme about the name of Father, *Generationem ejus quis enarrabit?* Who ſhall declare his generation? *Eſay* 53.8. ſeeing the Angels thereof are ignorant, and it is unknowne to the Prophets, and therefore, *Non à nobis diſcutiendum, ſed credendum*, as S. *Auguſtine:* It is rather to be beleeved, than diſputed or inquired into too farre: but yet becauſe the Lord hath given us many earthly compariſons, both in his word and works, by which wee may make ſome reſemblances, and attaine unto ſome glimpſe of knowledge in thoſe things that are heavenly: therefore with the ſame Father wee will expreſſe it, as plainly as we can to your

apprehenſion and conceit, entreating you with him, that if there be any thing that you cannot thorowly and plainly underſtand, that yet you would beleeve, conſidering, as the Prophet ſaith, That untill you beleeve you cannot underſtand, as S. *Auguſtine* reads it, *Eſay* 7. 9. *Intellectus enim eſt merces fidei*, as he further ſaith, Underſtanding is the reward of faith: and therefore ſeeke not to underſtand, that thou mayeſt beleeve; but beleeve firſt, that thou mayeſt underſtand afterward. Nay, thou ſhalt underſtand, if thou firmly beleeveſt, if not in this life, yet in that which is to come, when thou ſhalt ſee face to face, and know as thou art knowne.

Well then, *Quomodo æternus æternum?* ſayeſt thou, How doth one eternall beget another? S. *Auguſtine* ſhall anſwer for mee, *Quomodo flamma temporalis generat lucem temporalem:* Even as a temporall flame or fire doth beget a temporall light, where the begotten light is coequall in time to the begetting flame, neither being before nor after other: ſo that where there is a flame, you may be bold to ſay there is light, and where you ſee ſuch a light, there you may be ſure is alſo a flame or fire: ſo that, *Ex quo incipit flamma, ex illo incipit lux:* Looke where the flame begins, then alſo the light even at that verie inſtant of time. And therefore as S. *Auguſtine* goes on, *Da mihi flammam ſine luce, & do tibi Deum Patrem ſine Filio:* Shew mee a flame without light, and I will beleeve that God the Father may have a time to be without a Sonne, but not elſe; but as the light from its verie firſt beginning begets ſhining, ſo God the Father from all eternitie hath begot this Son, which in ſome places of the holy Scripture is called the Word of God: In the beginning was the Word, and the Word was God, &c. *Joh.* 1. 1. In other places, *Sapientia Patris*, The wiſdome of the Father, as *Luk.* 11. 49. Sometimes *Virtus & potentia Dei*, The vertue and power of the Lord: other times, *Brachium & fortitudo Domini*, The arme and ſtrength of the Lord: and the like. All which ſhew him to have his verie eſſence and being with and from God, from the verie beginning of eternitie, even before all times, in this onely to be diſtinguiſhed from the Father, that the Father is of none, whereas the Sonne is of the Father, and the Holy Ghoſt is from them both, being but one God, howſoever three perſons: ſo that as learned Mr. *Hooker* ſaith; The ſubſtance of God, with this propertie to be of none, doth make the perſon of the Father, the verie ſelfe-ſame ſubſtance in number, with this propertie to be of the Father, maketh the perſon of the Sonne; the ſame ſubſtance having added unto it the propertie of proceeding from the other two, maketh the perſon of the Holy Ghoſt: ſo

that

that howſoevor in the God-head there be three perſons, yet wee acknowledge but one God; for the Father is God, the Sonne God, and the Holy Ghoſt God, and yet not three Gods but one God, as *Athanaſius* in his Creed: and therefore this one God, howſoever but one in ſubſtance and eſſence, when hee was to make man, ſeemes to diſtinguiſh himſelfe into perſons, by ſaying within himſelfe, Let us make man in our image, according to our likeneſſe, *Gen.*1.26. in which words, and thoſe immediately going before, *Et divinitatis unitas & perſonarum pluralitas aperte oſtenditur:* The unitie of the God-head and pluralitie of perſons is plainly and evidently ſhewne: For whereas the next words before are, And God ſaw that it was good; he preſently added, ſaying, Let us make man, &c. which adding of a verb of the plurall number to a noune of the ſingular number, ſhewes plainly as well a pluralitie of perſons, as ſingularitie of eſſence in the God-head. And ſo likewiſe doe the two nounes of the ſingular number, Image, and Similitude, ſhew evidently, *Non in Deo eſſe plura exemplaria*, That there are not in God more patternes and ſamples to be reſembled than one, according to the image and ſimilitude whereof man was made; but adding a pronoune of the plurall number to theſe nounes of the ſingular, as our image, and our ſimilitude, it clearely demonſtrates a pluralitie of perſons, as well as the other did but one God; for if there were but one perſon, as the heretique *Sabellius* would inferre, he had not ſaid our image, but mine; nor our likeneſſe, but only my likeneſſe.

The ſame likewiſe, *viz.* the pluralitie of perſons in the God-head, is further proved in another place of the ſame booke of Geneſis, and that is chap.19. verſ.24. where it is ſaid, Then the Lord rained upon Sodome and Gomorrha brimſtone and fire from the Lord out of heaven: now if there were but one perſon in the God-head, what Lord ſhould this be that ſhould thus raine fire and brimſtone from the Lord; but Lord being twice named, it doth plainly ſhew the Sonne to be hee that rained; *Quoniam à Patre genitus*, Becauſe he is begotten of his Father. And the Father to be him from whom hee rained, becauſe hee is not *à Domino ſed ingenitus*, not from the Lord being unbegotten; but the Lord raining from the Lord, muſt needs be the Sonne from the Father, who *à quo habet eſſe ab illo habet & operari*; looke from whom hee hath his eſſence, from him alſo hee hath his operation; and therefore it is ſaid, that by him were all things made, *Ioh.*1.3. And yet further, *Ego & Pater unum ſumus*, I and my Father are one, ſaith Chriſt himſelfe, *Ioh.*10.30. And againe, this is life eternall, to know thee to be the

onely true God, and whom thou haſt ſent, Jeſus Chriſt, *Ioh.*17.3. both which places ſhew plainly a pluralitie of perſons, though but one God. But you will ſay, that howſoever theſe places and the like may be ſufficient to prove a Dualitie, or that there are two perſons in the God-head, as Father and Sonne, yet they doe not prove a Trinitie, or that there are three perſons in the ſame, as we are farther taught to beleeve; and therefore you deſire proofe of this alſo, for the better ſtrengthening of your faith in that point, which I am content to yeeld unto, though it were more proper when wee ſhall come to that article, of beleeving in the third perſon of this bleſſed Trinitie, that is, the Holy Ghoſt.

But if this be ſufficiently proved, now that labour may be ſpared, then hearken therefore for you farther ſatisfaction in this point, to that which followes: when *Abraham* ſate in his tent doore in the plaine of Mamre, in the heat of the day, it is ſaid, that the Lord appeared unto him, and he lift up his eyes and looked, and loe three men ſtood by him, and when hee ſaw them, hee ran to meet them from the tent doore, and bowed himſelfe to the ground, and he ſaid; Lord, if I have now found favour in thy ſight, goe not I pray thee from thy ſervant, *Gen.*18.1,2,3. Here you ſee three appeared, yet *Abraham* ſpeakes but as to one, ſaying, *Lord*, and *thy*, and *thee*, all in the ſingular number. Yea, the Text it ſelfe expreſſeth theſe three to be but one Lord, ſaying, That the Lord appeared, *verſ.*1. and yet three appeared, *verſ.*2.

Secondly, the Prophet *David* ſaith, God even our owne God ſhall bleſſe us, God ſhall bleſſe us, and all the ends of the earth ſhall feare him, *Pſal.*67. *ult.* where hee names God thrice, to ſhew a Trinitie of perſons, and then concludeth with, All ſhall feare him, expreſſing theſe three perſons to be notwithſtanding but one God.

Thirdly, the Prophet *Eſay*, ſpeaking of the Seraphims, praiſing the Lord ſayes, they did it after this manner, ſaying, Holy, holy, holy is the Lord God of hoſts, the whole world is full of his glorie, *Eſa.*6.3. where by crying thrice holy, they demonſtrate a Trinitie of perſons, and by ſaying Lord God, and his glorie, in the ſingular number, they declare alſo the Unitie of the ſame. And theſe proofes ſhall ſerve out of the Old Teſtament: in the new likewiſe we finde ſundrie to the ſame purpoſe, and we will begin with S. *Paul* firſt, who ſaith, That of him, and through him, and for him, are all things: to him therefore be glorie for ever, Amen, *Rom.*11. *ult.* where having named him thrice, hee ſhewes the three perſons; and adding to him, and not to them, be glorie,

glorie, hee likewiſe manifeſtly teaches but one God. And againe, hee ſhewes the Trinitie in another place verie plainly, though not the Unitie, *viz.* when he ſayes, The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt be with you all, 2 *Cor.* 13. *ult.* where the three perſons are expreſſely named, which is as much as we looke for at this time, having plentifully proved the Unitie before. S. *John* likewiſe ſaith, There are three that beare record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one, 1 *Iob.* 5 7. where both Trinitie and Unitie are apparently expreſſed: as alſo in the *Revelation*, Holy, holy, holy Lord God Almightie, which was, and which is, and which is to come, *Revel.* 4.8.

And laſtly, our Saviour himſelfe likewiſe to manifeſt the ſame unto his Church in after ages, commands his Apoſtles, at his laſt farewel from them on earth, to goe unto all Nations, and to baptiſe them in the name of the Father, and of the Sonne, and of the Holy Ghoſt, *Matth.* 28. 19. which ſhould never have beene done, if theſe three Perſons had not beene one and the ſame God. Now then to finiſh this point, if you underſtand theſe things, give praiſe and thankes unto God that hath made you capable of ſuch high and hidden myſteries, by enabling you ſo to doe, if you doe not underſtand, yet faithfully beleeve, and it may be a meanes to ſave your ſoules: And in particular for the preſent Article in hand, beleeve the confeſſion of Saint *Peter* which hee made unto Chriſt himſelfe, demanding of his Diſciples who he was, *Simon Peter* anſwered for all the reſt, Thou art Chriſt the Son of the living God, *Matth.* 16.16. So ſay you every one for himſelfe, I beleeve in Jeſus Chriſt the Son of God.

The next circumſtance is, that he is *unicus*, his onely Son; *And in Jeſus Chriſt his only Son:* So that he is to be beleeved not onely to be his Son, but his onely Son too, for thus the holy Scriptures declare him, and therefore it is our parts ſo to beleeve him As firſt, where it is ſaid, The Word was made fleſh, and dwelt amongſt us, and we ſaw the glory thereof, as the glory of the only begotten Son of the Father, full of grace and truth, *Iob.* 1.14. And againe, No man hath ſeene God at any time, the only begotten Son, which is in the boſome of the Father, he hath declared him, verſe the tenth of the ſame Chapter. But if Chriſt be Gods only Son, how then are we alſo called his ſons? will you ſay unto me, yea, and the Angels likewiſe are termed his children, *Iob* 1. 6. To which I anſwer, that Chriſt is called Gods only Son, becauſe he alone is his Son by nature and eternall generation, and none but he; whereas the Angels are his ſons but by creation, as indeed are

all the creatures of the world beſides, and his elect and choſen children by a more ſpeciall grace of redemption and adoption, as it is ſaid; As many as received him, to them he gave power to be the ſons of God, even to them that beleeve in his Name, *Ioh.* 1. 12. And againe, When the fulneſſe of time was come, God ſent forth his Son made of a woman, and made under the Law, that he might redeeme them which are under the Law, that we might receive the adoption of ſons, *Gal.* 4. 4, 5 verſes. And therefore, as S. *Iohn* ſaith, Behold, what love the Father hath ſhewed on us, that we ſhould be called the ſonnes of God, 1 *Ioh.* 3. 1. So that, as I ſay, we are ſons indeed by grace and adoption, but Chriſt is his only Son by nature and eternall generation, as I ſaid before, and none but he. And therefore *unicus dicitur, quia nec comparationem recipit cum creaturis, nec ſimilitudinem*: as S. *Auguſtine* ſpeaketh; He is called Gods only Son, becauſe there is neither compariſon nor reſemblance betwixt his Son-ſhip, and that of the creatures: He being a Son of Gods owne ſubſtance; for *ex ore altiſſimi prodivi*, I came out of the mouth of the moſt high, *primogenitus*, being the firſt borne of all creatures, as *Eccluſ.* 24. 5. and *unigenitus*, the only begotten Sonne of God, as before out of *Ioh.* 1. 18. A Son then begotten, not created, not of grace, but nature; before, not in time, as all the creatures are, and therefore an onely Son. Hereupon, himſelfe taking his farewell of his Diſciples, *Ioh.* 20. (as Mr. *Hum. Sidenham* hath well obſerved) hee ſhewes them this *intervallum* and diſtance betweene his generation and their adoption, in ſaying, I goe to my Father, and your Father, and to my God, and your God; not to our Father, but to mine and yours. This ſeparation implies a diverſitie, and ſhewes that God is his Father indeed, but our Creator; and therefore he addes, my God and your God; mine, by a privilege of nature; yours, of grace; mine out of the wombe (as it were) of everlaſtingneſſe, yours out of the jawes of time. And therefore ſeeing Chriſt only is properly and truly Gods Son, and none but he, it may ſerve thus farre to be a comfort and conſolation unto us, yea, and to ſtrengthen our truſt in God, in that the love of God hath beene ſo wonderfull, and his mercie ſo unſpeakable towards us, as that he hath not ſpared his owne and his onely Son for us, as it is ſaid, God ſo loved the world, that hee hath given his onely begotten Son, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life, *Ioh.* 3. 16. *ſufficit pro unico.*

The third and laſt circumſtance is, that he is called our Lord, *And in Jeſus Chriſt his only Sonne our Lord*: So ſaith S. *Paul* to us, There is but one God which is the Father, of whom are all things, and wee in him,

him, and one Lord Jeſus Chriſt, by whom are all things, and wee by him, 1 *Cor.* 8. 6. And therefore he ſaith of himſelfe to his Diſciples, Yee call me Maſter and Lord, and yee ſay well, for ſo I am, *Ioh.*13.13. For God hath made him both Lord and Chriſt: this Jeſus whom yee have crucified, ſaith S. *Peter*, *Act.* 2. 36. Now this is as S. *Auguſtine* ſaith, becauſe *Spoliavit antiquo hoſtem, ſingulari dominio ſuo aſciſcit nos*; He having vanquiſhed and overcome our old enemie the Devill, and ſpoiled him of all principality and power, he now rules and reignes over us himſelfe, by the power of his Word and holy Spirit, guiding and directing us in all our wayes, and protecting and defending us in all our dangers, ſo that our ſpirituall enemies ſhall no more be able to prevaile againſt us. As alſo in regard of our redemption, becauſe he hath purchaſed us to himſelfe, being before captives and ſlaves of the Devill, and therefore may juſtly challenge a lordſhip and dominion over us. And this may ſerve firſt to comfort us, That hee being our Lord, and we abiding under his protection, we need not feare what any enemie, whether ſpirituall or temporall, whether Devill or wicked men can doe unto us: For if God be on our ſide, who can be againſt us, ſaith Saint *Paul*, *Rom.*8.31. And therefore let us not feare them which can kill onely the body, but rather feare him which is able to deſtroy both body and ſoule in hell; as it is ſaid, *Matth.*10.28. And indeed in the ſecond place, his Lordſhip over us ought to beget a feare in us towards his holy name, according to that of the Prophet, If I be a Lord, where is my feare, *Malac.*1.6. For howſoever, as he is a Saviour, hee moſt truly deſerves our love, yet as hee is Lord both of heaven and earth, and Judge both of quicke and dead, he as juſtly requires our feare. Now both theſe titles, as yee ſee, are here aſcribed unto him, and given him even in this one Article of our Creed; for as hee is in this laſt clauſe of it ſtiled and called our Lord, ſo before hee was called Jeſus a Saviour: here *Dominus*, which is *nomen Majeſtatis*, a name of feare and Majeſtie, there Jeſus which is *nomen benignitatis & amoris*, a name of benignitie and love. This ſhewes him to be an eternall being, and a giver of being to all his creatures: That that hee is the Authour of our well being, that had made our ſelves in a miſerable being; ſo that it had beene better for us never to be, than to be in ſuch a miſerable eſtate as either we were all by nature, or they all ſhall be, that are and ſhall be without this Jeſus, this Saviour: *uterque hic profitetur & Dominus & Salvator*; he is here profeſſed to be both, both Lord and Saviour; *ut pro poteſtate qua omni ſua creatura dominatur, jure metuendum oſtenderetur, pro bonitate vero qua miſericorditer quoſdam ſalvat, dignum dilectione demonſtraretur*;

tur; as S. *Auguſtine* ſpeakes, *i. e.* that in regard of his power, whereby he rules over all his creatures, it might be ſhewne that hee ought worthily to be feared; and in regard of his goodneſſe, whereby hee ſaves ſome, he might be demonſtrated to be worthy likewiſe of all love; but as one ſaith, Many are willing and readie to embrace Chriſt as Jeſus, to ſave them, who yet like not to have him urged upon them as their Lord to governe and command them; *ſufficit pro hoc atrticulo.*

Which was conceived by the Holy Ghoſt, and borne of the Virgin Mary.

THeſe two circumſtances of the conception and birth of Chriſt, expreſſe to the full the manner how he tooke our humane nature upon him, and became man, for as all mankind is ſo generated and brought forth into the world, firſt by conception in the wombe of a Mother, and then by production and bringing forth from thence, according to the time of life, which the Lord hath appointed by his wiſe and all-guiding and governing providence and decree; ſo he being to take our true and perfect humane nature and ſhape upon him, that therein he might performe all that righteouſneſſe which the Law of God doth require at the hands of mankinde, and ſo ſatisfie the rigour of the Law, and the wrath of God in mans perſon, for mans ſins, according to that firſt promiſe and prophecie of him: The ſeed of the Woman ſhall breake the Serpents head, *Gen.* 3. 15. Therefore it was requiſite, that after the manner of all other perſons and people whatſoever, he ſhould be propagated and produced into the world, as well by conception as by birth, that ſo the Enemie of mankinde might have nothing to object againſt the juſtice of God, as if true and perfect man had not truly and perfectly fulfilled the whole Law, and ſo quit himſelfe from the danger of the breach of that firſt Command, of the tree of knowledge of good and evill, thou ſhalt not eat, for in the day that thou eateſt thereof, thou ſhalt die the death, or ſurely die, *Gen.* 2. 17. Therefore, I ſay, our Saviour Chriſt being to become a perfect man, it behoved him in all things (ſin only excepted) to be made like man, as well by conception, as by birth from a carnall and naturall Mother, in regard whereof it is here ſaid, *Hee was conceived by the Holy Ghoſt, and borne of the Virgin Mary.*

Firſt,

Firſt, of his conception, *He was conceived by the Holy Ghoſt*, for ſo the Angell *Gabriel* told *Mary* his Mother, when ſhe doubted and demanded, ſaying, How ſhall this thing be, ſeeing I know not a man? *Luke* 1. 34. And the Angell anſwered in the next verſe, ſaying, The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be borne of thee, ſhall be called the Son of God, verſ. 35. And in S. *Matthewes* Goſpell it is ſaid, Shee was found to be with Child of the Holy Ghoſt, and that which is conceived in her, is of the Holy Ghoſt, *Matth.* 1. 18. 20. That is, ſaith S. *Auguſtine*, *Cujus conceptionis ſolus author fuit Spiritus Sanctus*; of whoſe conception the Holy Ghoſt only was the Author: and yet not ſo the Author neither, *Ut caro iſta formata ſit citra interventum propriæ eſſentiæ Filii Dei*, as *Athanaſius* ſpeakes; as if the fleſh were formed without the intervention of the proper eſſence of the Son of God. *Abſit, ea enim eſt mens Pauli Samoſatenſis et reliquorum hæreticorum*; as he goes on: Farre be it from us ſo to imagine, this being the minde and conceit of *Paulus Samoſatenſis*, and other Heretikes: but we beleeve and ſpeake, *ſecundum orthodoxorum dogmatum rectitudinem*, according to the rectitude and ſtraightneſſe of the Catholike Tenets, that the bleſſed Virgin was filled indeed with the power and vertue of the Holy Ghoſt, *Tum ut corpus ejus ſanctificaretur, tum ut ſalutarem illum fœtum concipere poſſit*; as well for the ſanctification of her body, as the enabling of her to conceive that ſaving and life-bringing fruit in her wombe, and ſo at the laſt after theſe fitting preparations the divine nature of the Word it ſelfe, that is, the ſecond perſon in the ſacred Trinitie deſcended; *Et ibi ſuum tabernaculum eligens in ea incarnationem aſſumpſit & homo factus eſt*; as *Athanaſius* ſtill: and chooſing there the place of his reſidence for a time, aſſumed his incarnation and manhood in her; ſo that for us men and for our ſalvation himſelfe came downe from heaven, was incarnate by the Holy Ghoſt of the Virgin *Mary*, and was made man, as the Nicene Creed teacheth; for by the ſalutation of an Angell, ſaith S. *Gregory*, the Word entred the wombe, and ſtreight the Word in the wombe by the working of the Holy Ghoſt became fleſh; for if ſhee had conceived by the ordinary way of propagating mankind, *i. e.* by the carnall knowledge of man, whether *Joſeph* her husband, or any other, why then that which ſhould have beene borne of her, could not have beene without ſinne, and ſo not capable of the Mediatorſhip betwixt God and man, nor of ſatisfying the Law and wrath of God for man; but now being made man, not after the ordinary courſe of nature, but of the ſanctified fleſh and bloud of his Mo-

ther, through the miraculous working of the Holy Ghoſt in her wombe, he is capable of doing all that belongs unto our redemption, for by his moſt holy conception, our ſinfull birth and conception is ſanctified, and his holineſſe of life ſerves as a cover to hide our manifold actuall corruptions from the eyes of God: For, for their ſakes (ſaith Chriſt) doe I ſanctifie my ſelfe, that they alſo may be ſanctified through the truth, *Ioh.* 17. 19. which ſhewes that Chriſts holineſſe is ours; ſo that this is the name whereby wee may call him, The Lord our righteouſneſſe, ſaith *Jeremie*, Chap. 23. 6. Neither let it be incredible to any (as S. *Auguſtine* ſpeakes) that he ſhould take the whole and perfect nature of man only from his Mother the Virgin; *Nulla ſeminis carnis origine operante*; Without any operation or aſſiſtance of carnall ſeed, ſeeing that the hand and power of God wrought and effected it; *quæ primam mulierem potuit de coſta formare*; which was able, and did make the firſt woman that ever was, only of a rib of the firſt man her husband: And therefore he that was thus able to make a perfect and intire woman only out of the fleſh of man, without any other helpe or aſſiſtance, let us not doubt, but ſtedfaſtly beleeve that hee is as able to make a perfect and intire man only out of the fleſh of woman, ſo that he ſhall become as perfect God, ſo likewiſe perfect man, of a reaſonable ſoule, and humane fleſh ſubſiſting, as *Athanaſius*: for if it be poſſible (as S. *Auguſtine* ſaith) for a worme to be ingendred and framed a living creature out of the mud, or clay, or dirt, or dung, and the like, only by the Suns working, heating and reflecting upon it; then much more for the fleſh of Chriſt to bee conceived of the Virgin *Mary*, by the only overſhadowing, illuſtrating, and ſanctifying power of the Holy Ghoſt.

Hee was conceived of the Holy Ghoſt.

And here we may take notice of foure manner of births, *i.e.* wayes or kindes of producing or bringing mankinde into the world. The firſt, *Nec de viro, nec de femina*; neither of man nor woman, which was *Adam* made only by the Almightie hand and power of God, out of the duſt and clay of the earth, *Gen.* 2. 7. The ſecond, *De viro ſine muliere*: Of the man without the helpe of woman, and this was *Eve*, who was made only of the rib of man, *Gen.* 2. 22. The third, *De viro & muliere*; Both of man and woman, as we are all ordinarily propagated by carnall generation. The fourth and laſt, *De muliere ſine viro*; Of the woman without the helpe of man, and this was Chriſt conceived onely by the Holy Ghoſt.

Borne of the Virgin *Mary*, is the ſecond circumſtance of his humanitie:

nicle: Firſt borne, ſecondly, of a Virgin; of the firſt, the meaning is no more but this, That in the ordinary time of travell, according to the courſe of nature, he was brought forth into the world by a woman called *Mary*, whom the Lord had ſelected for that purpoſe, that his onely begotten Son, the ſecond Perſon in the ſacred Trinitie, might take his humane fleſh and nature of her, and ſo become that promiſed ſeed of the woman which ſhould breake the Serpents head, ſpoken of before out of *Gen.*3.15, according to that alſo of the Apoſtle; For as much as the children were partakers of fleſh and bloud, he alſo himſelfe tooke part with them, that he might deſtroy through death, him that had the power of death, that is, the Devill, *Hebr.*2.14. For he in no ſort tooke the Angels nature, but he tooke the ſeed of *Abraham*, as there follows, verſe 16. Now then, if wee doe once truly and firmly beleeve his conception, there is no great doubt or difficultie to bee made concerning his birth, becauſe all mankind, after they are conceived in the wombe, doe by the ordinary courſe of nature in due time of procreation, *i. e.* after nine months ſpace proceed to a birth into the world, and ſo likewiſe our Saviour Chriſt: onely hence ariſeth a difference, and the difficultie, that whereas all other mothers, after they have once conceived with childe, ceaſe to be, and to be accounted Virgins; the Mother of Chriſt continued what ſhee was before, a Virgin ſtill, yea, and ſo remained unto her lives end: And therefore is ſaid, *Borne of the Virgin Mary.* Whereupon S. *Auguſtine* ſaith, He that came to renue the corrupted and depraved nature of ſinfull mankinde, *novam legem voluit habere naſcendi*, would be borne after a new and unuſuall manner: *Iuſtum enim non erat ut virginis violaretur integritas per Chriſti adventum qui venerat ſanare corrupta*; It being not meet that he which came to heale that which was corrupted and broken, ſhould by his ſaid comming violate and breake that which was whole, *i. e.* the virginitie and integrity of his Mother: and therefore all antiquitie have concluded and determined of her that ſhe was a Virgin, *ante partum, in partu, poſt partum*, before her travell, in her travell, and after her travell, ſo remaining even to her dying day, as I ſaid before.

Firſt, before her travell, to fulfill that prophecie which had foretold that a Virgin ſhould conceive and beare a Sonne, and that his name ſhould be called *Emanuel*, which is, God with us, *Eſay* 7.15. which name agrees with none but our Saviour Chriſt, which was both God and man; and therefore the ſaid prophecie is ſaid to be fulfilled in him, *Matth.*1.23.

Secondly, in her travell, that he which was borne of her might be

without ſin, for all others muſt ſay as *David*; Behold, I was borne in ſin, and in iniquity hath my mother conceived mee, *Pſal.* 51. 5. Onely the Mother of Chriſt, becauſe ſhee had conceived without the carnall knowledge of man, might ſay, as S. *Auguſtine* makes her to ſpeake, *Qui natus de ventre meo me matrem dimiſit intactam*; He that is borne of mee, hath indeed made mee a Mother, but yet he hath left me without any uncleane touch of carnall contagion or contamination: *At implevit ventrem meum divinitate, & uterum meum non evacuavit caſtitate:* So that howſoever he have filled me with his Divinitie, yet hee hath not robbed or ſpoiled me of my chaſtitie; *Sola impregnata, nec vitiata, exonerata, nec vacuata*; but I, I only, of all the women in the world, have beene found with childe, without deflowring, and delivered of a child, without defiling, becauſe as the Angell *Gabriel, Paranimphus Chriſti*, the Paranimph of Chriſt, as Saint *Auguſtine* ſtiles him, ſaluted me: I have beene freely beloved, and the Lord hath beene with me, ſo that I am bleſſed amongſt women, *Luke* 1. 28. Now then, as the ſame holy Father ſtill ſpeakes, *Conſidero conceptum tuum, beata virgo, & expaveſco: intueor partum, & contremiſco: adoro filium tuum, & reviviſco*; When I conſider thy conception, O bleſſed Virgin, I am aſtoniſht: when I behold thy delivery, I ſtand amazed; but when I come to adore thy Son, I am revived, ſeeing he that at the firſt created thee, hath honoured thee ſo farre as to be borne of thee; *Borne of the Virgin Mary:* And as ſhee was a Virgin before, and in her travell, ſo likewiſe after, even to her lives end; *Poſterior enim concupiſcentia minuiſſet fidem prioris virginitatis:* For her after concupiſcence and carnall longings, if ſhee had any, would have diminiſhed the credit and beleefe of her former virginitie; and indeed it was not meet that the only Son of God, that was borne of a Virgin and without ſin, ſhould come afterward to have had a carnall brotherhood, which muſt needs have been conceived in ſin, w^ch^ might have fallen out, if ſhee had had carnall knowledge afterwards of her husband *Joſeph*. And therefore *Jovinianus, Helvidius*, and all Hereticks of that ſtraine, which have ſo affirmed, are to be deteſted and avoided for many reaſons. Firſt, becauſe it would have derogated from the perfection of Chriſt to have had ſuch brethren, who as he was the onely begotten Son of his Father in heaven; ſo was it meet that hee ſhould be the only Son of his Mother here on earth. Secondly, becauſe *Mary* in the after carnall knowledge of her husband *Joſeph* ſhould have done wrong and injury to the Holy Ghoſt; *Cujus ſacrarium fuit uterum virginis*; Whoſe virgin wombe had beene ſanctified and conſecrated by him, as it were, unto the Lord, and therefore ought not to be defiled,

Per

Per virilem commixtionem, by any uncleane touch and commixture of man. Thirdly, becauſe ſhee would have beene thought very unthankfull and ungratefull unto God, if ſhee had not beene contented with ſuch a Son. Fourthly, and laſtly, becauſe it would have beene too great a preſumption in *Ioſeph*, *Si polluere attentaret virginem*; If hee ſhould have offered once to violate the virginitie of her, of whom the Lord was borne: and therefore there is no doubt but wee may ſafely hold and beleeve her a Virgin as well after, as in and before her travel, and ſay, *I beleeve in Ieſus Chriſt conceived by the Holy Ghoſt, and borne of the Virgin Mary*: for as a Star ſends forth its beame without any detrimēt, or corruption to it ſelfe; *Sic virgo Filium Chriſtum*; as *Bernard* ſpeaks: So might the Virgin *Mary* her Son Chriſt without any wrong to her virginitie: which the Fathers alſo prove by many alluſions from the ſacred Scriptures and Word of God, applying ſome myſticall paſſages of the ſame to the conception and birth of Chriſt: of this bleſſed Virgin, *Rubus Moſaicus, virga Aaronica, vellus Gedeonis, clauſa Ezechielis porta, Virginem parituram ſine detrimento virginitati ſuæ deſignant*; ſaith one: *Moſes* buſh that burned and was not conſumed, *Exod.* 3. 2. *Aarons* rod that budded and bloſſomed, and bare ripe Almonds, when it was withered and drie, *Numb.* 17. 8. *Gedeons* fleece that was full of dew, that one might wring it when all the earth was drie beſides, *Iudg.* 6. 38. And *Ezekiels* gate which was ſhut, ſo that none ſhould enter by it, becauſe the Lord God of Iſrael had entred by it, *Ezech.* 44. 2. doe all in ſome ſort or other expreſſe the conception and birth of the Sonne of God, without any detriment to the virginitie of his Mother: and indeed the laſt of theſe *Ezekiels* ſhut gate, is neatly applied by S. *Auguſtine* himſelfe in his eighteenth Sermon *De tempore*, to this purpoſe, where hee ſaith, *Quid eſt porta in domo Domini clauſa niſi quod Maria ſemper erit intacta, &c.* What is meant by the gate in the houſe of the Lord, which is alwayes ſhut, but only this that the Virgin *Mary* ſhall ever remaine untouch't and undefiled: *Et quid eſt quod homo non tranſit per eam niſi quia Ioſeph non cognovit eam*: And what is meant by that, that no man ſhall enter by it, but this, that her husband *Ioſeph* ſhall not carnally know her: *Et quid eſt quod Dominus ſolus intrat & egreditur per eam niſi quia Spiritus Sanctus impregnavit eam*; And what by that, that the Lord God of Iſrael only ſhall goe in and out thereat, but this, that ſhee hath conceived by the Holy Ghoſt: *Et quid eſt clauſa erit in æternum, niſi quia erit Maria virgo, ante partum, in partu, poſt partum*: And what by this, that it ſhall be ſhut for ever; but this, that *Mary* ſhall be a Virgin before, in, and after her delivery of her ſaid Son Chriſt Jeſus, as I ſaid before; in

so much as she may say of her selfe, as he goes on, *Porta facta sum cœli, Janua facta sum filio Dei:* I am made the gate of heaven, and am become a doore to the Sonne of God, because hee vouchsafes to goe in and out by mee, and that without either opening or shutting of my sanctified womb, whereby my virginitie should be impaired in the least degree, as after his resurrection hee entred in among the midst of his Disciples, when the doores were fast shut, *Joh.*20.19. And therefore we need not feare to beleeve him borne of the Virgin *Marie.*

And thus you see, Beloved, how Christ the Sonne of God tooke our humane nature and shape perfectly, and entirely upon him, and so became also the Sonne of man; first, by being conceived, and then borne of the Virgin *Marie*; which howsoever it may seeme strange and almost miraculous unto us, yet to God that did worke it, it was both facile and easie; for that God that hath written wondrous things in his Law, is able also to worke wondrous things for us in his Gospell; *Quid autem sunt mirabilia nisi quæ hominibus sunt impossibilia: Augustine.* And what, I pray you, is wonderfull, but that which seemes to us impossible. As for example, the verie writing of the Law in Tables of stone, without fitting instruments, is it selfe a verie wonder of the Law. Againe, the earths yeelding bread in the wildernesse, without either plowing or sowing, as *Exod.*16.15. is another wonder of the same. And thirdly, *Aarons* rod spoken of before, which having beene withered many yeares, as S. *Augustine* sayes, beginning to revive without water, to flourish in the Tabernacle, and to bring forth nuts or almonds, when it was inclosed under the drie roofe of an house, is a third wonder also of the Law of God. Now then (as S. *Augustine* applyes it) if wee have read these things in Gods Law, why doe wee not understand them and beleeve them, when we see them, or the verie like to them acted and performed, even to our comfort and consolation in these dayes and times of the Gospell: for hee that writ the stony Tables without an iron pen, by the same power and skill could cause the Virgin *Marie* to conceive with childe by the Holy Ghost, without the help of man. And he that brought forth bread in the wildernesse, without breaking and plowing up the earth, was able also to bring a Sonne from the wombe of the Virgin, without violating or wronging her virginitie. And hee that caused the drie rod to bud and blossome, and the like, without moysture; *Ipse fecit filiam David sine semine generare:* He made this daughter of the house of *David* to bring forth this blessed fruit of her wombe, even without seed.

And therefore doubt not, but stedfastly beleeve that Christ was an entire

entire and perfect man, howsoever he was not conceived, nor borne after the usuall and ordinarie manner of bringing mankinde into the world; but conceived of the Holy Ghost, and borne of the Virgin *Marie:* for this birth of his, after this manner, shewes him to be what indeed hee was, and what hee ought to be, seeing hee came to be a Mediatour betwixt God and us, *viz.* it shewes him to be both God and man: for in that he was borne and took flesh of a woman, it shewes him to be true man: but in that he was borne of a Virgin, *Se Deum docet, qui partus Deum decet*; as S. *Ambrose* speakes; It shewes him to be likewise God, for such a birth becomes none but the Sonne of God. And indeed there are many reasons, why Christ should be borne of a pure Virgin; as first, for the greater honour and dignitie of God the Father that sent him, that so hee onely might be his Father on earth, that was his Father in heaven: and therefore saith S. *Augustine, Non quaesivit quidem nisi matrem in terra, quod jam patrem habebat in coelo:* He sought but onely for a mother on earth, because he had a Father before in heaven. Secondly, for the honour also of the Son himselfe that was sent, who as he was the Word of God from the beginning, so he might be the Sonne of God to the end. Now as the Word is conceived without any corruption of the heart from whence it doth proceed, so ought he to be without any corruption of his mother. Thirdly, for the greater credit of his humane nature, in which there ought not to be the least staine of sinne, seeing hee came to satisfie Gods wrath for mans sinne, which could not have beene effected by any other birth than onely of a pure Virgin. Fourthly and lastly, for the end of his incarnation, which was to regenerate and beget men anew unto the Lord, that so as many as would receive him, might have power given them to become also the sonnes of God: but how, not by being borne of bloud, nor of the will of the flesh, nor of the will of man, but of God, *Ioh.* 1.12,13.

And therefore much more hee, to the intent hee might beget virgin members to be of the same body whereof hee was the head, that is, a pure and glorious Church or Congregation, not having spot or wrinkle, was himselfe to be borne of a Virgin-mother; and therefore wee may safely say and beleeve, that Christ howsoever hee were the onely Sonne of God, begotten before all time, yet that also in time hee was borne man of the Virgin *Marie:* in so much as S. *Augustine* speakes, *De creatura sua Creator omnium procreatur, de rivulo suo fons magnus exoritur, radix omnium de virgulto suo nascitur, & vitis vera palmitis sui fructus efficitur:* that is, The true Vine is become the fruit of its owne branch,

and

and the root of all things is ſprung from its owne ſprig or ſien, the great fountaine is riſen from its owne rivulet, and the Creator of all things is borne of his owne creature: and *Maria* is become *Theotocos Deipara*, or *Dei genetrix*, that is, the Mother of God, as *Vincentius Lirinenſis* ſtiles her, according alſo to certaine old Engliſh verſes, which I have read to that purpoſe:

A virgin and a mother beares a Sonne,
The creature her Creator on her knee;
From all beginnings, yet but now begun,
Servant to time, Lord of eternitie:
Earths weakneſſe, and heav'ns pow'r in him doe dwell,
Which is both God and man, *Emanuel.*

And againe: *Qui regit ſydera, ſugit ubera.*

Who ſits in heav'n upon his Throne of State,
Sucks here on earth the milke of infancie:
Who rules the ſtars, and guides the ſterne of fate,
Suſtaines the yoake of humane miſerie,
Eats, drinks, wakes, ſleepes, and weepes as mortall man,
In whom immortall happineſſe began.

For as in the firſt creation of mankinde, man was created after the image and ſimilitude of God: ſo in the reſtitution and repairing of the ſame mankinde againe after his fall, it was requiſite that God ſhould be made after the image and ſimilitude of man, that ſo he might be a fit Mediatour unto God for man, not as God: for ſo hee is able by his owne authoritie, to take away and forgive ſins, according to that, Who can forgive ſins but God onely? but as man, that ſo hee might ſatisfie for mans offences, in the ſame nature in which the breach and offence began, as the Apoſtle ſpeaketh; God ſent forth his Sonne made of a woman, and made under the Law, that ſo he might redeeme thoſe that were under the Law, *Gal.*4.4,5. which hee could not have done, if hee had not taken the verie nature of man upon him; and therefore was he in no wiſe to take the Angels nature upon him, but onely the ſeed of *Abraham*, as I told you before, out of *Heb.*2.16. *Quia Angelus nullum habuit conſortium cum homine qui peccaverat*: Becauſe the Angels had no ſocietie or fellowſhip with that nature of man which had tranſgreſſed; neither was the whole Angelicall nature lapſed and fallen as mans was, but onely in part: for though ſome fell, yet others abode

abode ſtedfaſt, and are ſo eſtabliſhed for ever. Thirdly, becauſe the Angels fell of themſelves, by their owne proper pride and malice, without any inticement, or externall provocation of another; but man fell through infirmitie, and by the ſubtill ſuggeſtion and allurement of the ſerpent, the inſtrument of Satan; therefore was it meet that the Sonne of God ſhould be made the Sonne of man, that ſo hee might be a perfect Mediatour betwixt God and man; God that hee might ſatisfie, & man that he might ſuffer: *Non ſi homo non vicisset inimicum hominis, non juſte victus eſſet inimicus*: ſaith *Irenæus*: For unleſſe man had overcome the enemie of man, he had not beene juſtly vanquiſhed. *Non poſterius debet reduci ad perfectionem, per id quod prius eſt in eodem genere*: as ſay the Logicians: That which is laſter cannot be reduced to perfection, but onely by that which was before in the ſame kinde. And therefore, that God may redeeme man, God muſt become man, that ſo we may be made the adopted ſonnes of God; *Per eum qui naturalis eſt*, by him that is his ſonne by nature: and as by a man came our death, ſo by a man alſo might come our reſurrection from the dead, as S. *Paul* ſaith, 1 *Cor.* 15.

And thus have you at large heard related and dilated unto you, how in the incarnation and birth of Chriſt, God is become man, by being conceived of the Holy Ghoſt, and borne of the Virgin *Marie*, who although he be God and man, yet he is not two but one Chriſt, one not by converſion of the Godhead into fleſh, but by taking of the manhood into God; one altogether not by confuſion of ſubſtance, but by unitie of perſon: as *Athanaſius*. Which is likewiſe well expreſſed by *Vincentius Lirinenſis* when he ſayes that *in Trinitate* there is *alius atque alius, non aliud atque aliud*; but in Chriſt there is *aliud & aliud, non alius & alius*: that is, as there is in the bleſſed Trinitie a diverſitie of perſons, as God the Father, God the Sonne, God the Holy Ghoſt; but not a diverſitie of things, natures, ſubſtances, becauſe they are all but one God: ſo in Chriſt on the other ſide there is a diverſitie of things, natures, ſubſtances, as Deitie and humanitie; but not of perſons, becauſe theſe two natures are become but one perſon in him, *Sicut in homine aliud caro, & aliud anima, ſed unus idemque homo anima & caro*: as hee goes on. Which our Liturgie ſhall tranſlate; As the reaſonable ſoule and fleſh is one man, ſo God and man is one Chriſt; which example of two diſtinct natures ſubſtances ſpirituall and corporeall, ſoule and body concurring, to the compoſition of one whole and entire perſon, Man doth ſo fully expreſſe to my underſtanding the manner of the union of the two natures, God-head and manhood in one

Chriſt, that the weakeſt and ſhalloweſt capacitie being able to conſider of the one, may conceive the other. And therefore I will proceed no further in proofe and declaration of it; but onely deſire God (for concluſion of this Article) that we may ſo firmly and ſtedfaſtly beleeve in this bleſſed ſeed, and Sonne of the bleſſed Virgin, that as hee of her hath taken our nature upon him, and is become the ſonne of man; ſo we by him may be ſo renewed in ſoule and ſpirit, as that wee may become the ſonnes of God, and as members of that body, whereof he is the head, may aſcend with him our elder brother into the land of the living, whither hee is aſcended with our fleſh and humane nature before us, to provide places and eternall manſions for us. Which the Lord of his infinite goodneſſe vouchſafe to grant us, even for the ſame Jeſus his ſake, *Amen.*

FINIS.